



Volume 13.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., OCTOBER 1, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 183

ART IN SPIRIT.

Mediumship in India—Modern
Phenomena a Reproduc-
tion of the Past.Synopsis of Lecture by Swami Rami at
Lily Dale, July 28, 1904.

When I first came to America I landed at Seattle. I was received by Spiritualists. Spiritualists gave me the first welcome to this blessed land. In Portland, Oregon, again Spiritualists arranged for my lectures. In South America it was the same. The Spiritualists are the most liberal, broad-minded, sympathetic souls. I am delighted to address once more the people who welcomed me to this land.

And here we are all brethren, my dear heathens. Heathen is one who lives on the heath, and as we are living in the country now, under the free canopy of heaven, of the trees and clouds, so we are once more heathen brethren. I will talk to you of the ancient Spiritualism of India.

The ancient Spiritualism of India is different from organized spiritualistic societies of this land. And yet we read in the ancient scriptures allusions and references, over and over again, to clairvoyant powers.

I am working, reading, writing and dictating under the possession of what is known in India as "Divia Drichiti," which means the vision of light. You have heard a great deal about "Brothweck Gethi." This was spoken by a man Sunjie. In the very beginning of "Brothweck Gethi" you hear the name of Sunjie. This Sunjie was a person on the battle-field where "Brothweck gethi" was recited before Crishna. He was at a distance of about two hundred miles from the battle-field, so his preceptor blesses him with this power, known as 'divia drichiti,' staying at a distance of two-hundred miles, he goes on citing everything that was passing at the battle-field, and among the doings of the battle was the chanting of the songs known as Backhadi Khedie. There was a case, which you might remember, of some of the sayings, and doings and writings of what are called mediums in this land. One of the greatest book, the most wonderful, according to me, ever written under the sun, 'Jovaheicht,' which nobody on the earth can read without escaping the God-consciousness, nobody can read it thru, not without becoming one with all. That book that was written under similar circumstances. Again, one of the greatest books in India, known as 'Ramah Yen' was written by Volmeekieh several hundreds of years before the actual incidents took place. Such are the accounts given about the writing of some of the books in India.

Then again, Mahbahrati, the greatest book of the world, consisting of four hundred thousand lines, the stories given of a queen who in a vision sees the most beautiful prince and falls in love with him. She was so deep in love with him that her body, under the severe passion of love, fell sick. Her father sends for all sorts of doctors and physicians, but to no avail. At last somebody discovers that her disease is the blessed disease of love. The prime minister of the king comes up and he puts his hand upon her pulse, and orders one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in In-

dia and the position that women occupy in that land. This woman painter comes up, and on a board against the wall, she draws picture after picture of the great kings that lived in India those days. This prime minister is watching the beating of the pulse of this princess. The paintress draws a picture of Shah Crishneh, then her pulse beats faster, and the prime minister stops short. He thinks that here is the man perhaps whom she has seen in her vision. When that picture was painted, her whole heart begins to heave, up to the very earth as it were. Then the prime minister comes to the conclusion "Here is the man who will drive away her sadness." Such is the tradition.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call 'Divia Drichiti' under that higher vibration with the all, that the book of Nature remained no longer a sealed book, but everything was an open book to her. I might multiply as many incidents of this kind as you please, might give you examples after example. Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedan philosophy is popularized by very beautiful illustrations. Let me give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and thru the medium of professors in the universities.

They say at one time a prince intended to get one of his most glorious palaces painted in a marvelous way. Many painters came hoping that he would select the very best painter for the job. He gave them an examination. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were on these walls so that the work of one painter could not be seen by the other. About two weeks were given to them to finish their work. One of the painters reproduced on the wall all the scenes of the Mahbahrati, the grand book of the world, and his work was most marvelous and glorious indeed. As to the other painter, I will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall were wonder-struck. They stood all surprised, in a most wonder-struck mood. How glorious was the work! All the spectators cried out "Give him the reward, select him for the highest work which you want done! Let him be the victor, let him be the reward!" Then the king ordered the other man to lift up his curtain, and when the curtain was lifted all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why? What had this second man done? Everything on the wall of the first man was inscribed in the wall of the second man, with this difference that while the first man's paintings were relatively rough and rugged and uncouth, the second man's paintings were so smooth neat and clean, and so soft and polished, that even a fly, in its attempts to sit upon the wall would slip away. So beautiful was the work! And further,

they saw that in the second man's painting there was a curious beauty of the paintings which were inscribed three yards within the wall. How had this work been done? The second man had been polishing, purifying and smoothening his wall to such an extent he made his wall transparent, and it became a veritable mirror, a looking-glass. Like a looking-glass it took in all that the first man had done, but everything was painted within it. You know that the pictures within a mirror reflect within it far as the subject is without.

Thus there are two ways of acquiring knowledge. One way is the cramming and outside painting work, taking in picture after picture and idea after idea, and pumping into the brain thoughts and ideas of all varieties—geology, astrology, theology, philology, and all sorts of ontologies and nonpracticologies. This is one way of acquiring knowledge. I don't mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colors used on the surface. But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in but taking away, and using only thoughts which are needful. It is making your breast beating with the all.

As Emerson says "Heave thine with natures heaving breast, and all is clear from east to west." There is that method of realizing my oneness with the all.

Walt Whitman says "Unless you feel all you cannot know all." It is feeling all. And so we feel, and thereby realize the truth from the cause—the absolute—and thru that prepare for the higher life.

X-Rays.

If fear is unhealthy and religion is based on fear, then religion must be unhealthy—if not accompanied by that spirituality, which takes away this fear.

Spiritualism, like Algebra, needs the awakening of certain faculties to be comprehended. Education cannot force them into activity. The heart's desire to know are the "good conditions" required to awaken these faculties; for they are located in the soul, and not the brain.

Spirits only deceive us as we deceive others, or live a life of deception thru conventionality, false pride, fraud, misrepresentation, hypocrisy, cant, or moral cowardice. As we sow we shall reap.

If human reason is but a development of the brain, what is instinct? Does the bird depend on circumstances to build a nest? Does the beaver need apprenticeship? If nature furnishes animal life with intelligence, why not man? And can nature give what it hasn't got? These are questions for Materialists to answer.

Self Esteem.

Do not crown yourself, in fancy, with a laurel wreath, for having performed what you may think a very laudable act. Others may not think the performance so great as you think it was.

Self esteem is a characteristic that is all right in its place. You are judged by what others think of you, not by your own self praise.

Live as you would wish others to think you live. Do not make top-heavy pretensions that are mere bombast. Do something that merits praise and you will be well rewarded by receiving the good opinions of the people.

LEWIS R. HILLIER.

THE SUNFLOWER, \$1.00 a year

AFTER DEATH WHAT?

Evolution of the Spirit.

What Percentage of Spirit Communion
Belongs to the Mortal.

NO. V.

BY CHARLES DAWBARN

Reading the other day a description of spirit life by an inspired mortal, the details given became almost absurd if we suppose will-power to be working without tools. We were told of a span of ponies, with silver bits, and russet leather harness, before an elegant carriage waiting for the driver and his friend. Of course this description really emanated from the mind and earth experience of the medium, but that is not the point we are making. Its truth or error, with respect to the next life, is our present inquiry. Let us begin with those silver bits, and see what they have to teach us.

We all know silver is a metal, usually embedded or mingled with other ores, such as galena, copper, etc. If you drop even a silver dime upon the floor no will-power, yet evolved, will pick it up and put it in your pocket. That is to say, unless you give will-power a tool to do it. The tool in this case will probably be your finger and thumb. If the coin has gone into a hole or has fallen into water, a very different kind of a tool may be needed before will-power can capture and restore it. But when you come to the raw silver, mixed up with other kinds of raw planet, the task of getting it out becomes much more difficult. Rock may have to be blasted and then crushed. Will-power may be in the dynamite and the stamp mill, but it is no use alone. And when you come to smelting, and then pouring the liquid into moulds, will-power cannot even burn its fingers, for it has not any fingers to burn. Just cripple the intelligence of the operator by an accident, and will-power, whether of God or man, disappears. All these processes, or their equivalent, and many more of the same kind, must follow one another before that silver has been hammered into bits for those two spirit ponies. And when spirits, or anybody else, talk about doing it by will-power, they are talking nonsense, if they leave out the tools.

Of course, to the lazy man, who does not like hard work, the idea of doing it by will-power has seemed just lovely. And he is ready to sing all day, and most of the night, about Beulah Land, and The Good Time Coming. We stop here just a moment, to ask our fog-land visitors to tell us how they use will-power to manufacture those silver bits without tools, and some hard work? Of course this same line of thought and questions, applies to the pony carriage, and all its equipments, item by item, so we will not stop to dwell upon them, but we open up another line of thought when we turn to the russet leather harness.

We all know that leather is the skin of an animal, specially tanned and prepared. At first that may seem to suggest, like our former question, just a little will-power, aided by good tools and plenty of hard work. But we have really a far more important question now before us, for we have been taught by spirit-returns that across Jordan there is no death. It naturally occurs to us at this point that if the animals whose skins have been used for that harness are still alive, they must be very liable to catch cold in their bones. If spirits have discovered some way of taking off a hide without the animal mind-

ing the operation, why don't we hear from fog-land how it is done? We have reason to believe from ear h experience, that the animal's will-power will kick when it feels the knife or other tool used to do the skinning. For us even to suppose the spirits can get skins for their leather without hurting or injuring the animal, is a scientific absurdity. So if the spirits have leather harness, or leather anything else, we may be sure there is both suffering and death on the other side of fog-land. Yet, further, the tools with which will-power sews and cuts that leather into harness do not grow ready made, even in heaven.

Now does the reader wonder that such talk about ponies and carriages, and silver mounted harnesses on the other side of death fatigues my imagination? Yet it is all included in our inquiry, "After death, What?" I know some enthusiastic believers will declare they have seen spirits manufacture actual woven cloth, when outside a cabinet. Even admitting this to be a genuine phenomenon, it only proves that the tools with which spirit will-power was doing the work were invisible to the mortal. For I would repeat again and again that will-power without a tool is useless to man or God.

Many of us have read of a very musical mortal, and his experiences after he escaped from his earth body. He tells us, thru his medium, of a grand orchestra, with its conductor beating out time and rhythm with his baton. That means no telepathy over there—no soul communion with soul, but you have to watch the conductor wave his wand, as in earth life. Of course, if you come from Germany you will have to wear spirit spectacles, so as to be sure to see how the conductor wants you to accent the music, and express the thought of its composer. The organ must have its pipes and keys stirred by will-power, while another will-power blows the bellows. And what of the violins? Do unfortunate babies have to sacrifice portions of their spirit interiors that there may be music in the summer land? In fact the whole building, as described thru the medium, whether temple or cathedral is but a duplicate of those the mortal knows, and requires will-power and tools for its construction, just as in earth life.

I don't want to weary the reader, but merely to stimulate him to think for himself. In other words, to apply his own will-power to the will-power over there and watch the result. I venture to feel sure that, like the sensitive, he will find himself in fog-land. I have wanted with my whole soul to discover some great truth about the next life that would help us to answer the query, "After death—What?" but I find myself baffled at every attempt.

There is, first of all, right in the road, the great fact that the shape of a spirit body cannot be like that of our mortal form. Every independent thinker must now acknowl-

(Continued on Page 8.)



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.
 When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.
 We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.
 Rejected communications will be preserved thirty days, after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

SUBSCRIPTION RATES:

Single Subscription, per year, \$1.00
 Six months, .50
 Three months, .25
 To all foreign countries except Canada and Mexico, 1.50
 Six months, .75
 Three months, .40
 With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES:

1/2 inch, one insertion, 40c; three insertions, \$1.00.
 1 inch, one insertion, 75c; three insertions, 1.80.
 2 inch, one insertion, 1.50; three insertions, 4.00.
 Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, EDITOR-IN-CHIEF.
 A. F. MELCHER, ASSOCIATE EDITOR.

Address all communications to THE SUNFLOWER PUBLISHING CO., and not to the individuals.

AWAKENED CONSCIOUSNESS.

As life's consciousness, per se, everything that grows, moves or breathes, is conscious, if but in degree—even man himself being subject to its gradations.

Sense consciousness is its primitive manifestation—beginning in the animal and passing to man, where it unfolds into self-consciousness—spirit or intelligence known to itself.

With the latter begins consistent reasoning, this also ascending in the scale of human unfoldment—in general as it changes from dark races to the purely white, and specifically in those who make effort to rise above their environments or in whom the talent or genius exists for this effect—of which the largest percentage belongs to the race whose color exemplifies spiritual purification or the entity of Spirit.

Now, while self-consciousness reveals to man something beyond himself, it is still but a far off dream, and instead of looking within for that which he senses, he looks up; creates a deity, and then tries to find him among the phenomena of material nature. The more intelligent portions of humanity however improve on this by personifying their deity or Gods into ideals according to taste or what is believed to constitute perfectibility in man.

But all this does not lead to the real aim of life—a knowledge of immortality thru one's own individuality.

"Many are called but few are chosen" may be interpreted as meaning, that many are called to believe in a future life, but comparatively few know of it as an absolute fact—these few being the Spiritualists. Who, tho they may count millions, still are but a small portion of the 1300 millions of incarnate souls on Mother Earth. And even these are not all awakened to this interior consciousness of an immortal existence. They know of others thru tests, but not of themselves. Their only guarantee is faith—inference. And not until they have become acquainted with their own souls—sensed, felt or cognized it independently of the body will they know of immortality concerning themselves.

Not that it is essentially necessary to insure immortality, but without this awakening to it, there will be neither enjoyment of it, nor understanding of its laws; and the latter is what the spirit must know to be freed from earthbound conditions.

Not since our present historic record have the opportunities been better. They may have been comparatively as good in localities, but uncultured might has been the bane of cultured right in the past; and with what nature has destroyed, this world may be thousands of years behind the spiritual progress which it should have attained.

But there's no moral in crying over spilt wine and the cultured right should take advantage of their opportunities of soul culture while they have them and cease selling war materials to the uncultured might which still obtains, or

there will be another set back some day.

It may not be in our time; but as life in spirit is simply a continuation of this; we shall suffer with those in our sphere in the mortal as tho we were among them—unless we can individually free ourselves from the Earth's sphere by a knowledge of Nature's laws, which self-knowledge or soul-culture teaches. Even then we would suffer sympathetically; but it is always preferable to be on a log after a wreck in mid ocean than among the struggling in the water. Being safe we can always aid another.

So it would be with those in spirit who have elevated themselves above the world's material influence; for where the uncultured mortal hords roam, there too, their spirits follow and hold comparative sway.

Milton's "Paradise Lost" may have been a psychometrization of the past, or it may be a prophecy—or perhaps a case of history repeating itself in spirit. At all events it would not be out of order for Spiritualists to take a deeper dive into their philosophy than mere test-hunting.

Such is but a momentary delight while hunting for one's own soul is a never ending delight, and of more importance. Sitting in seance too, is but a short stay with the loved ones, while fitting one's self for their companionship will make the stay a continuous one—to be felt as inspiration or love, or obtaining such tests and information as are necessary for the aim to be achieved.

Public mediumship is the doorway for investigators, or for Spiritualists seeking information or comfort not yet obtainable thru themselves. But until they make endeavor to seek it thru their own soul's portals, they can never reach independent spirit communion or communion with nature direct. We must become masters of the situation instead of being subject to it.

"God helps them that help themselves" is a truism of nature, which means individual effort to rise above earth-bound conditions, freed from the influences of a possible retrogression of humanity thru a "yellow peril" or what may be now existing

third other uncomfortable states as the materialism of the age, the darkness of orthodoxy or the selfishness of worldly power. But with an awakened consciousness (soul knowledge) the spirit world is mirrored on man's interior whereby he can learn to understand it laws or conditions and elevate himself accordingly.

The newspaper that will advertise a clairvoyant, magnetic healer, or medium, and deny the existence of such powers by ridicule is unreliable in other things as well. When newspapers do not vouch for one class of advertisements they cannot for any; and when money is accepted for what they know to be untrue, how can readers rely on its news matter? With a consistency there is no law—no stability for faith or reliance on what is said or done.

A good man, tho with an unacceptably designed theory, recently undertook to explain Reincarnation scientifically. Two thousand good words were used up without explaining—a pity for the waste. Nature may not punish for this as a sin against her, but we pity the writer if every disappointed reader hits him with an unloving vibration for leading him thru such a labyrinth without reaching the spring of truth.

It is said that uncharity or heartlessness is baleful to a diseased blood condition, and often food for dormant cancer germs or other poisonous microbe, awakening them into new growth. If that be true, perhaps an opposite tendency would constitute a cure or prove a preventive against this awakening.

Senator Depew and a strike leader were recently advertised to speak in two adjoining halls. The first drew 200 listeners, the latter 2,000. Is this perhaps the straw which indicates the direction of the mental breeze?

When the Materialist asks you to prove Spiritualism ask him to prove evolution; and when a churchman does so ask him to prove salvation. If you don't care to argue with him hand him THE SUNFLOWER and tell him to study the matter as you did.

Who pays his debts promptly needs no character-certificate.

PSYCHOLOGICAL CRIMES.

"A little knowledge (of mediumship) is a dangerous thing." Drink deep or touch not the Pierian spring (of Spiritualism in book-form) it being a great psychological crime to write such a book; a greater one for newspapers to waste valuable space reviewing it, and the greatest one that a writer of such a book can commit against himself.

That obsessions exist is without doubt; that spirits use mediums selfishly is also an indisputable fact. But neither one of them now any more than in the past or at any time when mediumship was unknown—that is unrecognized, as it is in the present day.

Mediumship ever was in the world, but not as well understood as now. Wherever the stake was in evidence, or the rack and thumb-screw, the torture, the faggot, persecution for other faiths than the constitutional one, there was mediumship, and plenty of it. But as its powers increased with each return, and church and state were separated, it was permitted to grow, expand, and ripen to its present possibility.

But, as with the growth of a city, there is more crime, so with the growth of mediumship there is more of the uncomfortable happening to it—tho not a whit more than in the past, comparatively speaking.

We do not judge a community by the number of crimes occurring in it, but by its comparative statistics. To sift the chaff from the wheat and exhibit the former, without presenting the latter to the same extent is not only short-sighted but unjust and uncharitable.

Such is a greater psychological crime than that which a spirit commits on a medium, whom he uses either ignorantly or selfishly.

In the first-named, it requires a man of intelligence to commit himself, and shows that, while intelligent, he is not yet intelligent enough to appreciate the good that surrounds him in abundance, or is willfully blind to it. He has either not drank deep enough of the Pierian spring of truth to become an authority or he doesn't care—is only reaching out for present applause or a temporary gain to feather his temporary material nest.

In the second part—that of the spirit's ignorance or selfishness—there is excuse as well as relief.

When the medium is religious, the obsessing spirit must do likewise or vacate. As mortals or spirits rise to higher conditions they leave the old behind, including their companions who are unwilling to learn. A selfish spirit is governed by the same rule. He must rise with his or her medium in intelligence or lose controlling power. It is also admitted that some spirits do make effort to learn in order to hold selfish sway. But here the medium, too, has prerogatives. If intelligent enough to penetrate the sophistry of a spirit—and mediums today should know enough of the teachings of Spiritualism, theism which they claim cannot exist without them—any obsession can be broken: unless, as in the first-named instance, the spirit, too, is willing to elevate itself morally or spiritually as well as intellectually, and thus reform its evil ways into good ones.

Thus if mediumship is a psychological crime, so is genius, for they are synonymous; and a musical artist, who debauches himself or becomes avaricious, is but doing the bidding of an unspiritual control, instead of listening to his higher conscience and aspiring for something superior to being known as "a hale fellow, well met" or a retired, unproductive discord in Nature's harp.

And such a flat is the individual who can write a book, containing only the gloomy aspect of a cult, an ism, or a cause, that has a thousand fold more beauties to present than the few grains of filth that he has felt specially attracted to, or which are of his own vibration—his own color and condition in spirit.

There are still some among us who "see thru a glass darkly," and it is they who commit the psychological crimes in Nature, not those who are showing the world the better way, and sacrificing themselves to illuminate that way. Yea, it is mediumship which is leading the world from darkness to light—nineteenths of which taken in its fullest measure as it exists in private as well as public—and it is thru mediumship only that the world can ever hope for a time when peace shall reign and a universal brotherhood exist among mankind.

PSYCHICS.

Those who keep pace with the thoughts of the present, have no time to think of the past.

Chastity or physical purity upheld or guarded as something sacred attracts reverence, and often inspires others to a higher sense of honor, aspiration or exaltation.

Judge not by names, but by actions or thoughts exemplified—whether coming thru mortal lips or spirit vibration.

As the serpent makes love to its victim by charming it, so the false lover mirrors his relationship to the serpent.

The latest reason for Catholicism being the only true religion is that Jesus was not a Protestant. The only true Astronomy, then, is the Ptolemaic system because it came before the Copernican; or ignorance is justified because it preceded truth.

Personals.

G. H. Brooks writes from Baltimore under the date of September 23, that he has removed to 636 N. Carrollton Ave., furthermore, that he has January and March open for engagements. Will also respond to funerals. Mrs. Brooks' address is 1023 Ingraham St., Los Angeles, Cal.

The Protestants on the Separation of Church and State in France.

The Protestant Church of France is intensely concerned about the seemingly unavoidable separation of State and Church, which is indeed not the official program of any political or ecclesiastical party, but has by the force of circumstances been made almost inevitable. Some of the Protestant leaders look upon the matter with a feeling akin to fear and trembling. Especially are the representatives of the leading charitable associations worried about their deficits. The Paris Mission Society is short 200,000 francs; the Evangelists of French Colonies, 11,542 francs; the Societe Central, of 47,000 francs; the Societe biblique de France, of 41,000 francs. How is this to be made good if the state withdraws its annual budget of one and a half million? Then, how are many of the pastors to get their salaries?

Others, again, are ready to welcome the separation. One movement of this kind is headed by pasteur Frank Piroux, who regards this change demanded by the principles of the Reformation, and is even enthusiastic in advocating it. Others are making provisions to meet the crisis. A commission preparatoire de federation has been organized and has already prepared a program for a union of the different churches when the separation has taken place. This program is published in the Christianisme au XX Siecle, and contains six articles, which show that it is to be a federation with the recognition of the doctrinal status quo of the different Churches, something akin to the "Ausschuss" of the Protestant Churches of Germany organized some months ago. The initiative in this agitation was taken by the Synod of Clairac, and aims first at a union of the Eglises libres. More conservative circles hesitate. The Pasteur Saillens, of the Baptist Church, declares in the Echo de la verite, and he and his friends will refuse to enter into an organization which does not even recognize the dogmatical principles of the Evangelical Alliance, especially on the divinity of Christ and the absolute authority of the scriptures. The Vie nouvelle declares that the salary question will be a momentous matter, when the separation comes, as the congregations will not make up what the State has withheld. The proposal accordingly to tax the members finds advocates, and it is computed that fully two million francs would have to be raised in this way annually. On the other hand, "Commission Permanente appeals to a faithful in a special circular letter to prepare for the inevitable separation by a renewal of faith and Christian life, and asks the Commission Fraternelle to influence the Government to insure the principles of the Protestant Church when the change comes.—The Independent.

A doctrine minus exemplification finds few followers. The true reformer proves his theory by living it.

Remarkable Premonitions.

There is directing and controlling power in dreams, but it is fitful, disorganized, and without sense of proportion or fitness at times. Dreams find us in the most absurd situations, amid conditions utterly foreign to us. We feel emotions of cowardly fear and heroic courage, pass over vast gulfs, hang dangling from precipices, or converse calmly with the dead, without any conception of the absurd or unreasonable in the situation. Does this suggest nothing more than an overloaded stomach? To my mind it seems the play of some spirit loosed from the dreamer's being, and out in the limitless world in association with the materials of the dream. The feeling of the dreamer is that he is of the scene and yet not of it—a sort of dual being, the one part being a something not quite tangible and yet of him, the other the actual participator. Of those disturbing emotions that seize the dreamer, cannot it be said that they are the whispered tales of other minds conveyed by some magnetic wave over the spirit path to the brain rudderless and powerless properly to assimilate them? If I say these are the speech, the actions of spirits loosed from resting and passive minds, can the philosophy of science controvert it?

That there may exist a bond of sympathetic affection, which in the mystery of things we cannot comprehend, but which is available as a telepathic medium between the intelligent animal mind and the human, is possible. I will confine myself to examples and illustrations of the mysterious communications between the wakeful spirit and the sleeping minds of men. Marcus Antonius in his dreams learned several remedies for blood spitting. Galen, having an inflammation of the diaphragm, was directed by a dream to open a vein between the fourth finger and thumb—an operation which restored him to health.

Millengen's 'Curiosities of Medical Experience' tells how Sir Christopher Wren when at Paris suffered from an affection for which the physicians prescribed blood-letting. That same night he dreamt he 'was in a place where palm trees grew,' and a ~~man~~ ^{woman} in a ~~mantle~~ ^{mantle} habit offered him dates. Next day, instead of undergoing the operation Sir Christopher sent for dates, which cured him. In quoting these cases I am purposely confining myself to examples on which medical opinions have been offered.

Dr. Abercrombie relates another story of a clergyman who had come into Edinburgh, and was sleeping at an inn, when he dreamed that a fire had broken out at his home, and one of his children was being burned. He got up and rode home arriving just in time to save one of his daughters who, in the alarm and confusion of an outbreak of fire, had been left in a situation of danger.

A former Bishop of Down had a very intelligent child who, at the breakfast table one morning announced that he had dreamt of a pretty box having come to the house for him. Now the boy had never seen a coffin, but on being asked for a description of the box drew a picture of a coffin. The boy was that evening thrown from a horse and killed.

Mere coincidence, perhaps; but it requires something more than such words as 'coincidence,' 'rot,' 'fudge,' to explain away innumerable examples of the sort of dream the following illustrates; Captain F——had served twenty one years with the East Indian Company, and the night before he started from Calcutta he had a vivid dream, in which he saw his father dead in bed. A peculiar feature was that the bed was in the parlor. When the captain got home he found that his father had died on the date of his dream, and that for some time previous to his death he had slept in the parlor to save the exertion of going upstairs.

The examples, if they prove anything, show reason and order have a part in dreams. When the spirit is discovered, and the influence which gives its impressions occasional order and sequence is known, wisdom will be rich in knowledge.—Evening Chronicle (England.)

To think wrong wilfully is to lie without speaking.

Man-worship is to be governed by the individual rather than the principles he advocates.



LILY DALE NOTES.

CAMP JOTTINGS.

Nearly all of the camp population has emigrated from Lily Dale—having returned to their respective homes to recall the camp meeting within the City of Light as a beautiful midsummer night's dream. But those who remain on guard till the spring rolls around again, also recall with pleasure the merry crowds that were, and the friendly feeling manifested towards them by their summer visitors.

However there is no mourning—except by the trees, which are shedding their autumn leaves as tho they were tears of sorrow for the passing of the "good old summer time." But what is one's sorrow is often another's joy; and the worthy remaining occupants of Lily Dale are enjoying their Indian summer, the flowers that are still in bloom and the ripening products of the orchards and vineyards. A few however, of the campers were still to be seen last week. Among them Mrs. Pettengill, Mr. and Mrs. Keeler and son, Mrs. Eucher, Mr. and Mrs. Norman, Mrs. Thompson, Miss Amanda Levine, Mr. and Mrs. Gordon White, Senor Green, Mrs. Mina Seymour, Mr. Richards, Mrs. Emma Huff, Mrs. S. M. Kingsley, Mrs. Mary Hardenburg, Mrs. Mary Todd, Mr. and Mrs. D. T. Devereaux, Mrs. Eustavie, Mad. Mayer, Mrs. Baillet, Miss Dyson, Mrs. Carrie C. Van Duzee, Miss Lucy Green, Mrs. S. A. Mather, Mrs. Henderson, a number of which, however, left the latter part of the week.

NOTES.

Last Thursday morning a white coating decorated the bridge-walk, and a number of roofs in and around Lily Dale—the naughty thermometer having tumbled down to 26 during the night passed. But since then this instrument has redeemed itself and shows a record more in harmony with the season. There's sunshine still in the program of events at the City of Light.

Mr. A. Campbell arrived last Friday to take a rest and attend to the necessary winter precautions for his cottage.

Mrs. S. S. Lutes left Lily Dale last Tuesday for Spokane, Wash. her home, and carries many happy remembrances with her as well as the good will of those who became acquainted with her while here.

Mrs. R. S. Lillie sends greetings from Buffalo to all friends at the Dale. She delivered two lectures before the Camaut Society Sunday before last.

The hammer and saw are again heard at Lily Dale, for a number of its citizens are having house repairs made in advance of the wintry frosts.

Mrs. Eustavie returned last Wednesday to finish up some of her secretary's camp work.

Mrs. Emma Huff, Mrs. M. S. Kingsley and Mrs. Mary Hardenburg leave here for Lake Helen, Fla. where they intend spending the winter. Mrs. Huff will take personal charge of her hotel there for the coming season—opening about the first of November.

Dr. Richardson and Mr. Carroll are still actively engaged superintending the gas boring plant, and it is hoped that a lead may be struck that will supply the wants of all in and around the Dale. Meanwhile the good citizens of Lily Dale will let their lights shine thru the medium of porch lanterns.

Among the improvements here THE SUNFLOWER office has had a new furnace put into its cellar, which is to heat the entire building and facilitate the work on the paper—the hope being that its present increase in subscriptions will warrant this outlay.

Mrs. Mary Jones and Mrs. Emma Buss returned from Buffalo last Thursday evening after a ten day's visit, and left here again on Saturday for their home, Conneaut, Ohio.

Mrs. Nettie Bower has been visiting in Randolph and Jamestown for a week; and Mrs. A. J. Pierce of Jamestown is here on a visit.

A Side Trip From Lily Dale.

The editorial contingency of THE SUNFLOWER, week before last, received an invitation from Mr. and Mrs. Fred Foote, of Jamestown to "come and stay over Sunday" to attend the last forenoon steamboat-excursion on Lake Chautauqua to the county-seat, Mayville.

The invitation was duly accepted as a much needed recreation after two months' camp duty, and as heartily enjoyed as it was possible for editorial grinders to get out of their atmosphere of concentrated pondering and pandering to an aesthetic reading-public.

Mine host, Mr. and Mrs. Foote, not only proved themselves genial entertainers, but understood the art of freighting the physical man with all that the best of appetites could endure.

Besides the editorial trinity of THE SUNFLOWER, Mr. and Mrs. Binny and Miss Florence Davis were of the party invited.

The first greeting that the reporter of this received on his arrival at Jamestown on Saturday night was from the Salvation Army to come to Jesus. As he did not have anything on his soul's conscience at that moment which needed correcting or revising he declined with thanks, and took the next car for Celoron, to meet the rest of the party at the summer residence of mine host, where an interesting evening was spent, and a restful night following to proceed with the program intended.

The weather being accommodating, the journey proved an enjoyable one. After the usual stoppages along the route, the aforementioned county-seat was reached without accident. Natural curiosity inspired all to measure the dimensions of this burgh before adjourning to the next point of interest, which required car-service. At the terminus of the journey through Mayville a rest was taken in a park, in the rear of which stood a pleasant looking window-gardened sort of institution, which might be taken for a school or a hospital, but not the county jail, which a view from another side revealed. It was the most pleasing looking penal institute ever beheld. But as none of the party had anything on their citizen's record that needed correcting or revising, they took the next car to Chautauqua Assembly grounds.

Being Sunday the conveyance did not stop at its entrance, and the disappointed party—so desirous of seeing the world-renowned Holy City of America—was compelled to alight some distance away from it. But it was their fortune. The last Chautauqua cyclone had blown an opening in the fence, and seeing a stray cow entering, a number of Chautauqua voters followed. As it is customary in a free country to be ruled by voters, common citizens are ever ready to obey a good example. But in obeying the example on this occasion these citizens simply sent their astrals forward and had the interior of the grounds mirrored on their other half. A detailed description is needless, for that can be had in pamphlet form. However, a curtailed philosophical conclusion is, that the Holy city may be larger than The City of Light, but is not near as pretty. It may have paved streets, but the latter's gravel walks between flower-beds are nearer to the ideal heaven on earth. It may have a large lake, but the City of Light has four lakes surrounding it. It may have larger buildings in general, but Lily Dale's pretty cottages have no reasons to hide in shame. It may have larger crowds at its season's gatherings, but it has a backing of 2000 years against 55; and withal, it's too big a place for the devil to catch the wrong-doer. The city of Light has the advantage there—its limited space makes unbecoming conduct an impossibility, and has, therefore, never had any use for policemen as an aid to the Devil.

But even doubles become tired of too much panoramic effect, and so, after a half-day's taking up of Assembly ground images, they were made to continue their way along the lake front in one of the new air-break trolley cars, recently put on the line between Mayville and Jamestown.

Arriving at Celoron the reunited party alighted to visit the "zoo" and other attractions contingent to the town itself. As the summer had closed, all active amusements had ceased—the only activity being among the animals, which enjoyed the feeding donated by the public,

and most especially so the bears, one of which was unkind enough to snap off one finger and munch another from the hand of a country gentleman, who was unacquainted with bear habits.

Not being a holy city, however, Celoron has no reason to close its gates on Sunday for fear of giving offense to the Lord, nor leave its fence unrepaired for fear of giving offence to the people who desire to crawl through it on the Lord's day.

But as old Sol receded behind the hills beyond the western shore of the lake, and presenting a magnificent view of a Chautauqua sunset, the party was admonished to move onward—to the Foote homestead on the lake beach some quarter of a mile from the town proper, and away from the disturbing influences of an animal show and a "loop-the-loop" combination. There the weary travelers found rest and nourishment—then "sleep, balmy sleep, nature's sweet restorer," to awaken Monday morning bright and crisp with new thoughts as the effect of new experiences.

An early breakfast; a row on the lake (when a portion of this contingency lost its way by the sudden arising of a fog, and only succeeded in finding its way back by the boat's trail left behind) a return to Jamestown for the balance of the day, the time passed quickly; and at 7 o'clock that evening the entire party once more supped under its "own vine and fig tree" at Lily Dale, full of the enjoyments now in the past tense.

POWER IN FAITH.

Pessimism, Like Fear Deteriorating—
Hope the Best Doctor.

BY GEO. B. FERRIS.

When seen only occasionally, people of a pessimistic turn of mind, are sometimes amusing. Seen often, however, they first become tiresome, then provoking, next disgusting, and finally distracting; you first pity, then detest.

Every once in a while (as I know from experience) a distrustful, sad-faced specimen of this class rises to remark or rather to wail that "the world is growing wiser and more wicked all the while" and what is worse, the cry is continually reiterated by people who really ought to know better.

How many people there are who have no faith in humanity, no faith in evolution, no faith in nature—and no faith in themselves!

I cannot help thinking that if a little more time were spent in looking at the brighter side of human nature, and a little less wasted in searching for people's mistakes and flaws, this world would be a great deal better off.

And why do we speak so much of the crimes and the wrongs and the follies of life? Is it not because they are so unusual and such a contrast to the usual conduct of people?

Why do we so seldom notice or dilate upon the good deeds, the high ideals, the noble self-sacrifice that we encounter so often? Is it not because they are so usual, so common that they do not attract our attention and we fail to appreciate them?

If evil predominated we would not dwell so exclusively upon it, while good deeds, being unusual, would be considered more important.

The more highly civilized a part of humanity becomes, the more brutal the remainder of the world appears. We sometimes think it retrogression. It isn't. Part of the world has advanced; part has not. We who are advanced have become more critical. We see the errors that heretofore have escaped our notice. We demand more. We are becoming more perfect, and by contrast wrong seems to be growing more hideous and extensive.

We need to observe more closely, and not to form hasty and inaccurate opinions.

Civilization is not ephemeral; it is the result of unnumbered ages of growth and development. It has not yet reached its climax. It will not recede while there is a chance for improvement.

Have patience, Character changes but slowly. Man's progress to his present estate has been slow and tortuous, and it is probable that future progress will also be slow—"slow but sure,"—but as the avalanche gathers speed as it proceeds, so human progress will go on with constantly increasing rapidity. Its course cannot be changed, nor can it be much delayed; it is irresistible,

as certain as the rising and setting of the sun, or the succession of the seasons.

Don't be so pessimistic! Have a little more faith—faith in the triumph of right, in the future of man. Conditions are bad to-day, they were worse in the past; they will be better in the future. Dr. Jeddler, in "The Battle of Life," was right. The world, while there is a great deal of room for improvement, is not so bad after all.

"It's a world full of hearts," said the doctor; "and a serious world, with all its folly; and it is a world on which the sun never rises, but it looks upon a thousand bloodless battles that are some set-off against the miseries and wickedness of battle-fields; and it is a world we need be careful how we libel. Heaven forgives us, for it is a world of sacred mysteries, and its creator only knows what lies beneath the surface of his lightest image."

The watchdog over selfish ambition is jealousy—similia similibus curantur.

If verbs were defined according to their unseen motive many would be differently spelt.

Funnyisms.

A monument recently placed in the cemetery at Wellington, O., has raised a storm of protest because of the inscription which is upon it. The monument, it is alleged, was ordered by a nephew of the deceased lady, and it is said that he is responsible for the epitaph, which follows:

Mary M. Lewis,
Born November 30, 1830.
Died June 18, 1904.

I don't care what you say,
She would have her own way.
Now she's under the sod
She must submit to God.

A young Philadelphian became very much interested in a young woman whom he met recently. Matters progressed so rapidly that the other evening he proposed. At last he said: "I don't think my religion will be any obstacle to your Church; I am a Spiritualist;" "I am afraid it will," replied the fair one sadly, "Pa is a Prohibitionist, you know."

The Sunflower's Winter Campaign



IT SHOULD ADD

1000 NEW NAMES TO OUR LIST.

The camps are over, and soon we will again be facing the blasts of winter.

How Will You Spend
The Long Evenings?

You will want

Reading Matter.

"The Sunflower" will supply you with the latest and best in that line. With our facilities increased beyond what they have ever been before, our efficiency of the past will be exceeded during the coming season; for

WE HAVE SOMETHING THAT NO OTHER PAPER HAS

A Corps of Writers of World-Wide Reputation

will favor us with their Literary Productions.

Charles Dawbarn, Moses Hull, Daniel W. Hull, Lida Briggs Browne, John P. Cooke, and many others whose names are as well known, will furnish original articles, while the gifted lecturers, Prof. W. M. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C. Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark, Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville, Lyman C. Howe, Willard J. Hull, and others, who delivered lectures at Lily Dale this summer have been stenographically reported, and they will be published during the winter.

THE GREENBACKER

will hop in the press frequently, as special accommodations have been arranged for him.

This array, with our

Premium Books

will make the best and cheapest reading matter you can find for the winter.

Remember we have Seven

Books. They are all Good

Sartor Resartus, Thomas Carlyle's greatest work on the Philosophy of Life. "A Romance of Two Worlds," by Marie Corelli. "Natural Law in the Spiritual World," by Henry Drummond. "Heroes and Hero Worship," by Thomas Carlyle. "The Nemesis of Chautauqua Lake," by A. B. Richmond.

Any or all of the above books for 25 cents each in addition to the regular subscription price of "The Sunflower."

FOR THE CHILDREN.

Wood's Natural History, 15 cents.

Arabian Nights, Lane edition, about 800 pages, 50c.

To get these books you must send a year's subscription to "The Sunflower," \$1.00, and include the order for the book or books wanted, enclosing the additional price mentioned above. That is, \$1.00 for the paper, \$1.25 for the paper and Sartor Resartus, or any one of the five 25c books, or \$2.25 for the paper and the five 25 cent books. The paper and the entire list of seven books will be sent, charges prepaid, for 2.90.

Show this to your neighbor and when you renew your subscription get him to send with you and get the advantage of this remarkable offer, and add a new member to "The Sunflower Family."

The Sunflower Pub. Co., - - Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

NO ENEMIES YOU SAY.

"He has no enemies, you say;
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He's hit no traitor on the hip.
He's cast no cup from perjured lip;
He's never turned the wrong to right,
He's been a coward in the fight."
—LYCEUM BANNER.

THE SOUL'S EDEN.

All mankind are cullings from Eden,
Reaching out beyond Earth for a
goal;
And life's path is bestrewn with sweet
flowers
As they bloom in the garden of each
Soul.
Every one may thus in his heart's
bower
Plant seeds that will reward him
with peace
But good deeds are the best in the
sowing,
For they bring to him joys that
ne'er cease.

ARTHUR MILTON.

THE LAW OF CONTROL.

Those who cannot govern themselves, must be governed. Nature rules on this principle, and man imitates her.

The mother who gives way to an unreasonable child is neither benefiting the child nor herself in the end. Both will suffer.

So it is with nations, peoples, tribes, citizens. We see it exemplified everywhere—from the masses to the individual. People who can control themselves as individuals need no rulers in the accepted term. They govern themselves—are represented by themselves and are a free people.

The individual who is master over his passions or desires, is similarly free or independent. There is no need of giving up a habit simply because it is a habit; but it is well to test its controlling powers. If we find that it has the semblance of a mastery it is time to revolt. Man does it en masse, why not individually?

Nature is the greatest revolutionist extant. An excessive amount of heat or cold, aridity or moisture, or strain in one direction, is followed by a reaction in another to restore the equilibrium—synonymous with abnegation or self denial in man.

What this reactionary influence or law is to nature, will-power is to man, but in him a conscious effect—nay, cause. If not exercised, or too weak to do so, nature will manifest thru him, and pain, disease or discomfort will push him along.

Man is a barometer, while the article which goes by that name is an artificial human sensitive. Who does not permit his senses to become dulled by abuse of that which pleases them, becomes as alive to the influences of nature as the barometer does; and when finding himself in uncongenial environments will feel discontent in consequence. But he is not sensing causes so much as effects—the effects or influences arising from angry feelings, evil disposed mental vibrations or bad thoughts.

To sense the cause of the latter, we must sense the hate directed at us personally. If it is not intended for us, we sense the effect—the vibration it produces in our environments. If out of harmony with such vibrations by intuitively struggling to overcome them, they disturb us, make us discontent or unhappy, and we are often, at a loss to account for our discomfort.

A sensitive child is particularly affected by such vibrations and we punish it because "unruly" or irritable. In that respect we are wrong. An unruly child is not always an unreasonable one. We should study the difference and govern ourselves accordingly. We need as much self-control in the management of children as we need judgment in the matter of controlling them. The same applies to sensitive adults.

Reason is the only judge. But what we term reason is often only an individual opinion of a fact or condition as it touches our sensibility.

ties. If these are dulled by ignorance, sensuality or selfishness, we cannot reason clearly. The vibration of the fact touching us will not produce a perfect representation of that fact or condition. We only see it in part, dimly, or obscured or as we wish to see it—the same mirroring itself in conformity with our state of being. If biased, unjust, obstinate, selfish, envious, vain, conceited, or uncharitable, our sense of reasoning will be akin to either one of these life-forces. Such individuals need as much control over them as unreasonable children do, but they are unfortunately, not within reach of human law—the nature gets them under finally. But meanwhile we are suffering to see this kind of unreason rampant.

What such people need are short pithy lessons on self-culture in place of long metaphysical dissertations, which will teach them the law of self-control. For not until the individual is able to control himself, will be able to control others as nature does—just, equable and right.

DUSTY SPIRITUAL GLASSES.

Speak about the devil and his imps appear or tell a boy constantly he is bad and he becomes callous to good.

Tell people about their virtues and you tickle their vanity—even if those virtues are hardly ever exemplified.

We can often make a man do a good act, for which we give him credit before it is done. He feels that his erroneously attained reputation must be preserved, and so hurries to clinch it, ere the opinion of him changes.

In like manner we might make people harmonious by referring to them as such, while telling them the opposite will but widen the breach if it be already one.

Look at that which could be, as you await the blooming of a flower that is to bring you joy.

What is Law?

If we follow the logical sequence of known facts we will most likely conclude that law is intelligence pure and simple. Consciousness is implied.

Science will probably not admit this; but science omits the main factor in its investigation of law, which is man himself—the source of all knowledge and understanding. To ignore the source in this respect is like trying to read before knowing the alphabet.

What we know of self we know of law, for it is self-knowledge that brings us within reach of the law that created us—from which we evolved.

The best comprehension we can obtain of a fact is to study the fact itself; for what we are in miniature nature is as a whole—the effect proving the cause. As man is conscious, nature is.

We know that nature is absolutely active. We also know that love is nothing unless in operation. As love is conscious and influences for good, does it not suggest that law may be love as we experience it in small measure? And as the investigation of a fact is the best method of studying it does it not suggest that, to be that fact is a method of realizing it?

Realization lies in the feeling, whatever the issue, and to FEEL is to know. Does science pursue this method of investigation?

The infant finds as much nourishment in its mother's love as it does from the food it receives at her breast. In like manner nature feeds the soul with love. It is to the soul what food is to the body—its life-principle—and he who realizes this knows what law is.

Be Firm.

When the storm of life is beating against your drifting barque, let peace enter thy heart. Let a prayer be murmured that you may safely ride out the gale. Stand firm and steer thru the night with the certainty that beyond, the seas are smooth and the clouds are white as snow.

To the escaped prisoner the sun shines brighter than it does to the fettered bigot.—Lewis R. Hillier.

HISTORICAL SEANCES.

Professor Zollner and Slade.

In the remarkably interesting translation by C. C. Massey of Prof. Zollner's masterly work, 'Transcendental Physics,' the following account of a seance with the wonderful physical medium, Slade, is given:

'In the sitting of the following day (6th May, 1878), at a quarter past eleven, by bright sunshine, I was to be witness, quite unexpectedly and quite unpreparedly, of a yet far more magnificent phenomenon of this kind (the motion of matter without contact.)

'I had as usual, taken my place with Dr. Slade at the card table. Opposite to me stood, as was often the case in other experiments, a small round table near the card table. The height of the round table is 77 centimetres; diameter of the surface, 46 centimetres; the material birchen-wood, and the height of the whole table, 4-5 kilogrammes.

'About a minute might have passed after Slade and I had sat down and laid our hands joined together, on the table, when the round table was set in slow oscillations, which we could both clearly perceive in the top of the round table rising above the card table, while the lower part was concealed from view by the top of the card table. The motions very soon became greater, and the whole table approaching the card table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop.

'Since during the space of a minute which now elapsed nothing whatever occurred, Slade was about to take slate and pencil to ask his "spirits" whether he had anything still to expect, when I wished to take a nearer view of the position of the round table, lying as I supposed, under the card table. To my and Slade's great astonishment we found the space beneath the card table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance, we sat again at the card table, Slade close to me, at the same angle of the table opposite that near which the round table stood before. We might have sat about five or six minutes in intense expectation of what should come, when Slade asserted again that he saw lights in the air. Altho I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head during all the time our hands remained constantly on the table, linked together (ubereinander liegend); under the table my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the table.

'Looking up in the air, eagerly and astonished in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed at a height of about five feet the hitherto invisible table, with its legs turned upwards, very quickly floating down in the air upon the card table. Altho we involuntarily drew back our heads sideways, Slade to the left and I to the right to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card table, so violently struck on the side of the head that I felt the pain on the left of mine fully four hours after the occurrence, which took place at about half past eleven.—Two Worlds.

Mind's Panorama.

Personal grievances often make the best of us judge a man erroneously, even tho his intentions are superior to ours. Like prejudice, it holds a veil before our vision, and lends our perspective a darker hue. At intervals it undergoes a transformation scene and makes white appear black; wisdom absurdity; and benefaction a game of chance—speculation. Truth can only appear unstripped thru an aura freed from unspiritual mental vibration.

Is Electricity of Supramundane Agency?

There was a time when electricity, or its manifestations, were regarded as something supramundane.

Since being able to control or utilize it, this does not obtain, yet it remains beyond analysis by any mundane agency.

Perhaps the first manifestations of reason in man were regarded with like superstition, to judge by the value put on a little superior consciousness by undeveloped races—the deification it is accorded.

But since it is being generally utilized, the deification, too, has fallen off—yet reason or intelligence is beyond analization by mundane agencies.

May we infer from this that elec-

tricity, like intelligence is really a supramundane principle after all?

Because we can utilize it, does not deny the query for we can also utilize intelligence and still are unable to tell what it is.

Dew Drops.

It is not selfish to keep one's temper.

Some teachers need teaching themselves.

Time serving is not serving time deferentially.

Presenting truths too brilliant for a darkly illuminated soul is "throwing pearls before swine."

Seeking a reputation in civil life is often more dangerous than trying for the same in battle.

W. H. BACH'S BOOKS.

BIG BIBLE STORIES.

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not ridiculous, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolical and must be so considered. This book tells you how many million car-loads of quails fell during the wonderful rain of quails; how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DIFFERENT FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it. This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood." The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship

And its Development; and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the matter in a plain, practical manner and explains the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors so many fall into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it. Nearly Ten Thousand sold. Paper, 25 cents, 5 for \$1.00. Cloth, 50 cents.

Grandpa and The Boys

A beautiful little souvenir poem. It portrays a grandfather talking to his grandchildren of the changes that have taken place since his childhood. Presentation Edition, beautifully printed in Eight Colors, on Rameled Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

HISTORY OF CASSADAGA CAMP

with officers, speakers and other features. Illustrated. 15c.

PUBLISHED AND FOR SALE BY

The Sunflower Pub. Co., - - Lily Dale, N. Y.

Big Profits From Smelting

BELIEVING that you will be interested in a Strictly First Class Investment proposition, we call your attention to the Seven Per Cent Preferred Stock of the

Continental Smelting and Refining Co.

of Colorado. Our Company owns and leases several mines, has a magnificent smelter building ready for installation of furnace and power plant, and is WITHOUT DEBT of any kind. The directors are men of highest integrity, conservative, experienced and successful. The Smelter is surrounded by many of the greatest gold-copper mines in America, and ores available for smelting are practically inexhaustible.

Capitalization only \$500,000, \$50,000 required to complete plant and begin operations. \$100,000 worth of ore mined, ready for treatment; 50,000 shares of Preferred to sell at par, \$1.00 per share, with which we give one-half share of common stock to each share of Preferred.

Last Chance to Get Stock at This Price.

Below is a fair statement of what may be expected, based on ACTUAL EXPERIENCE:

Smelting 200 tons per day at \$8.00 per ton	\$1,600.00
Total cost of treatment, including interest on investment and surplus for repairs and renewals	700.00

Net daily profit	\$ 900.00
------------------	-----------

Running 300 days per year at \$900 per day.	\$270,000,
or Fifty-Four Per Cent on the Entire Capitalization.	

Complete information submitted. If you wish to be SURE of getting some of this stock, remit for what you want. If not found satisfactory on investigation, we will return your money.

Address,

The Continental Smelting and Refining Company,

805 Provident Life and Trust Bldg., Philadelphia, Pa.

NOTES OF TRAVEL FROM G. H. BROOKS.

News of interest from all points of the Spiritual Compass.

It has been a long time since I have sent any communication to the Spiritual press; also a long period since I have been out in the field at work, and no doubt more than one has wondered where I was, and why this long silence. I can very easily explain, and assure the friends that I have been more than busy along other lines.

On my return home, in the spring from my season's work, I found that my presence at home was of great importance, that wife was in no condition for me to be away; so I made up my mind to remain with wife and baby and do what I could to help in the care of home. Wife's general health is very good, but she lacks in strength; so I began my labors at home working with a will to bear my share of the burden. I was obliged to remain at home all summer; I realized that it was far from wisdom on my part to leave home at all. I was in hope that during the summer wife would gain in strength so I could feel all would be well with her when I began my labors in the fall. I did all in my power to bring about that condition, but all to no avail. We at last made up our mind that the best thing for her to do would be for her to go to Los Angeles and spend the winter season there, that she was in great need of an entire change; so on July 28th we started, bag and baggage, baby and all, for California, expecting to arrive there on the first of August; but, owing to wash-outs, we felt it was best to stop off for a couple of days, which we did at Winslow, Arizona, arriving at last in Los Angeles on Friday, August 5th. We were glad to reach the journey's end; while we were worn out, yet we were thankful to reach there in safety. Wife has a sister living there, and will remain until spring.

I got out some among the friends, but was unable to go much. I spoke the third Sunday in August for the Truth Seekers' Society (I think I am right in the name). I met some of the old-time workers, as well as the new ones. I met Mrs. Weeks Wright, who has not changed any that I can see, and who is doing a work on the coast that will endure. Mrs. Weeks Wright will be remembered by many in Chicago, where she used to live and has many friends. Mr. and Mrs. Frank Randall are among the few old-time workers. Mrs. Randall will be remembered by many in Kansas City, Mo. They are now living in the country and are more than busy. The Truth Seekers' Society is well attended. They hold conference meetings in the morning and a lecture in the evening by some speaker. Mrs. Sheehan Horman is in Los Angeles for the present and is serving them now. She has changed but little. Mrs. Horman is to come East soon. There are numerous other meetings in that city, but I was unable to visit them, and hence, can say nothing of their work. I should have enjoyed a longer visit in Los Angeles, but it was simply out of the question; other duties were calling me, and I had to hasten away. So, on the 16th of August I bade wife, baby, sister and her daughter good-bye, feeling as I left them that I was leaving just that much of my life behind, yet realizing or trusting it was all for the best, and while great distance (as far as material distance is concerned) would separate us, yet souls that are in attune can commune, that space is annihilated. Feeling all was for good, trusting in the Powers that be, I bade them good-bye and started home. We went west by the Santa Fe railway, but I returned by the Northern Pacific. The Santa Fe gives good service and does all that is possible for its patrons, and showed us many courtesies. The Northern Pacific is a fine route; the scenery is grand beyond expression, tho the finest we passed in the night; but there is plenty on the way to compensate one. The service is fine and they do all they can for the comfort of the travelers. It is much farther around that way, yet it pays one for the time spent, and I shall always remember my trip with pleasure, and if you are going to California, and can, I would advise a trip one way over the Northern Pacific. Ere you reach Portland, Oregon, you must go up the coast line to San Francisco, then from 'Frisco to Portland, both lines under the control of

the Southern Pacific, and the scenery from start to finish is beyond description. As I realize all that I have seen and heard, I feel how truly we are dependent upon the railroads of our country, to extend the influence of man and help to make us what we are. Every care is taken, and one feels about as safe in the Pullman tourist car as one does at home.

I can assure my friends, one and all, that this has been a busy summer for us. I have had no time for letter-writing, only in a limited degree, and I have letters received in April that yet remain unanswered. But I assure one and all that it is not because I so desired, but because my duties laid in other directions.

I arrived home on the 26th day of August, having been gone a little less than a month, and most of that time in constant travel. I should like to speak of my experiences in San Francisco, where I stopped for a day, as well as at Portland, where I was for a few hours; but I feel it would tire the reader, so spare you. I now think of returning to the coast in the spring, starting in March, tho I am undecided what I shall do; but will say this, if there are places along the line of the Southern Pacific or the Southern route that would like me to stop off and hold meetings for awhile, and will correspond with me, we will try and make arrangements. If the friends desire me there, I will try and serve them. I feel the Northern Pacific would be too cold. I have January, 1905, open, as well as March and April; also, will make arrangements for camp work for the coming season.

There is much more that I would like to say, but time prevents. But will say, the hope of the world lies in the teachings of Spiritualism, for as the world grows it grows up to the high ideals contained in our great philosophy.

I am now located in Baltimore, Md., where I am to remain for four months, and where all mail will please be directed to 811 North Fremont Avenue.

Truly the friend of all,
G. H. BROOKS.
Baltimore, Md., Sept. 15, 1904.

Intuition a Protector and Teacher.

A Lesson Superior to Test Hunting.

Intuition is nature's language. It is that which comes to us unsolicited, first dawning as a suspicion, then growing into a conviction—the opposite of what an untruth does, which either begins with a false suspicion, self suggested, or it is thrust upon us by slanderous tongues. An untruth never reaches us intuitively, unless it is the fact that we have been maligned, or an evil thought is afloat concerning us. But the nature of the thought never, because untruth will not assimilate with spiritual nature from which we derive our intuitive knowledge. We may form an approximate idea of the slander by its material influence on our sensibilities, generally sensed as an uneasiness accompanied by a fear or dread. If clairvoyant we also obtain an impression of the personality from whom it emanates. Otherwise we must seek in the mental realms for the culprit by calling to mind the persons we know. When the right one is touched upon, the dread will momentarily increase or be converted into shock. But if in our mental perambulations we incidentally light on a known person and this fear manifests at the same moment, we have found a person who has wronged us or intends evil, and we should guard ourselves accordingly.

Such is intuition as a protectorate. As a teacher we experience like intelligent effects, as our minds rest on various objects in nature or those in connection with human habitations and people. The unsolicited impressions is the tell-tale which reveals the truth concerning them. This is also followed by mental visions if the recipient be at all clairvoyant—the latter aiding the understanding and adding interest to the case.

Receiving impressions under similar conditions concerning abstract subjects is the same law acting—a rapport of the soul with the theme, and open to truth according to its receptivity or inherent relation to spirit by developed or inherited moral force or sympathy—intuition being a divine attribute and a manifestation of love, the divine essence.

A sample copy is an invitation to subscribe.

Why Do We Sing?

Man first began to sing—not because he wanted to be heard or make a living out of it—but because he felt an innate desire to do so; nay, a necessity at times, as the birds feel. It is an expression of harmony with nature—or nature operating thru us—thru the matter which environs us as spiritual or soul entities. When the flesh is free from impure vibrations arising out of an unsuitable mental state it sings with nature; or, nature is enabled to sing thru the flesh. We involuntarily do our Creator's bidding. But thru such who are always choked with bitter feeling nature never sings. Others have their hours or days of housecleaning, as it were—times when all impurities of the flesh are passed off by natural processes, and harmony with spirit is once more restored. But little habits, weaknesses, ill humors, prejudices arise again to fill up the pores with bad magnetism, and no desire to sing is manifest. Thus blessed is he who can always sing—that is, must sing by an inner impulse or prompting.

Of course, there is fraud in this, too; for we can sing by note or by premeditation to make an effect or to gain a certain end. But that is not our subject, it being a matter of conscience for the pretender to settle with nature whom he or she is imitating.

The birds sing because the nearest in accord with nature on certain lines—notably in expressing its joyous or healthful condition. Birds are of the healthiest in material life, and edible as they are free from sensualism or hatred. All do not sing, but they manifest their joy or nature's joy in other ways, as any casual observer may notice who is himself touched by nature's harmony. Sensualism and hatred—as all birds of prey have—vitiate the flesh of birds and animals as it does that of man. Even carrion birds refuse to eat human flesh too much contaminated by seasoning, whiskey or tobacco. If it repels these, how must it repel spiritual nature or its inhabitants?

Of course, there is limit both ways. Man need not go to the opposite extreme of a worldly life. Occasional self-denial or abnegation, however, is healthful, in that it neutralizes the effects of opposite extremes or over-indulgences of the past, and the more of the latter we have behind us the more abnegation will be necessary to balance our account with nature—to bring our flesh into harmony with it and permit its sweet and cheery voice to sing thru us as it is intended, and for us to enjoy it measurably. Temperance and humanity are means to the end. By consistent practice of these two principles of nature all mankind would sing.

BEHIND TIME YANKEES.

How Other Nations Lead Us In an Important Movement.

The Minneapolis Times, after commenting upon the action of the English house of commons in voting 182 to 68 in favor of full parliamentary suffrage for women and the approval of this action by the Italian chamber of deputies, says: "Still it comes with a little queer sensation—this news that orthodox England is really thinking in parliamentary thoughts about giving woman a vote on candidates for the house of commons. By good rights the United States should have led in this question. And here we are even behind Signor Rossi of Italy in recognition of the right of women to the suffrage."

Yes, according to the fundamental principles of our boasted free republic, the United States should have taken the lead in this question, but the fact is we are, and always have been, behind many of the other civilized countries of Europe in recognizing the political rights of women.

Women have voted for many years in England and her colonies upon the same terms as men for everything except members of parliament. In Australia and New Zealand women have full suffrage upon the same terms as men, and it looks now as though it would not be long before England would follow the lead of her more progressive colonies.

The rights of the women taxpayers have always been recognized in almost every country except the United States.

Verily, the United States has yet to learn the meaning of justice in its application to women.

ELNORA MONROE BABCOCK.

Positive virtue or moral worth may be cognized in the touch of the hand by a feeling of joy or animation. The reverse is self-evident.

THE MOST OF

Dr. Peebles' Books and Pamphlets
AT REDUCED PRICES

Who Are These Spiritualists?

What is Spiritualism, and what has it done for the world? 320 pages. Price 30 cents. Paper, 35 cents.

Three Journeys Around the World

Handsomely bound octavo volume, 300 pages, illustrated, describing nearly all nations, India's magic, Egypt's pyramids, etc. Price reduced to \$1.25.

Seers of the Ages

This large volume, 400 pages, treating of the past seers and seers with their visions and trances, and treating also of God, heaven, hell, faith, repentance, prayer, baptism, evil spirits, etc. Reduced from \$2.00 to \$1.25. 10th edition.

The Employment of Spirits in the Spirit World

What they say of their dwelling places—infants, idiots, suicides, etc. 320 pages. Reduced from \$1.50 to \$1.00; paper, 50 cents.

The Spiritual Harp

A book of songs, anthems, hymns, with both the words and music. 300 pages. Reduced from \$2.00 to \$1.25.

The Christ Question Settled

Who was Jesus Christ? A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, J. E. Buchanan, Col. Ingersoll, and others, with what the spirits say about it through J. M. Peebles, W. J. Colville, Mrs. Longley, and other mediums. 400 pages. Reduced from \$1.50 to \$1.00. Third edition.

The Secret of How to Keep Young

A book of 200 pages, treating of conception, gestation, marriage, divorce, foods, drinks, sleep, flesh eating, how to live a 100 years and more. Reduced from \$1.25 to \$1.00.

Vaccination a Curse

A book of between 300 and 400 pages, treating of inoculation, vaccination, cow-pox, faces, cancers, ulcers, consumption, etc. Price \$1.00.

Spiritualism Versus Materialism

A fine, handsomely bound book, showing the fallacy of materialism, and the truth of Spiritualism. Price 50 cents.

Reincarnation

A discussion between Dr. Helen Denmore and W. J. Colville, affirming, and J. M. Peebles, denying the truth of reincarnation. Price 30 cents.

Obsession, or the Influences of Evil Spirits

This volume treats of demonism in all ages and countries, and especially as manifest in modern spiritualism, exorcism, hypnotism, insanity, the rescue of evil spirits, etc. Price \$1.00.

Biography of J. M. Peebles

By Prof. E. Whipple. A large, elegantly bound book of 600 pages. Price \$1.00.

Three Jubilee Lectures

Delivered in Hydeville, Rochester, and London. 125 pages, illustrated. Price 25 cents.

Spiritualism Commanded of God

Thirty pages. Price 15 cents.

The Orthodox Hell and Infant Damnation

Price 15 cents.

The "Soul," Did It Pre-exist

Price 15 cents.

Spiritualism in All Lands

Pamphlet of 30 pages. Price 10 cents.

The Pro and Con of Spiritualism

The Rev. H. A. Hart versus J. M. Peebles. Price 10 cents.

An Epistle of Dr. Peebles to Seventh-Day Adventists

Price 5 cents.

A Plea for Justice to Mediums

Large pamphlet. Price 10 cents.

The General Teachings of Spiritualism

Price 5 cents.

The Eightieth Birthday Anniversary of Dr. Peebles

Fifty pages with the speeches, addresses, poems, etc. Price 15 cents.

Fiftieth Anniversary of Modern Spiritualism

With speeches and illustrations. Price 15 cents.

The Pentecost

Neatly bound, 25 pages. Price 10 cents.

Are Animals Immortal?

What of Prayer? Whatever is, is Right, are in manuscript ready for the press.

Can be had at THE SUNFLOWER or direct from Dr. J. M. PEEBLES, Battle Creek, Mich.

Do You Want to Publish a
Book, Pamphlet or Magazine?

IF SO CONSULT US.

We are prepared to do all classes of Printing and Publishing, from a hand bill to a cloth bound book.

Printing Done on Aluminum.

Special attention given to the needs of large companies who want printed matter at stated intervals. Call or write for estimates.

THE SUNFLOWER PUB. CO., Lily Dale, N. Y.

GENERAL FRANK HALL

is the best posted Mining Expert in Colorado. Read the following from his pen concerning

THE SHERROD MINING DISTRICT.

"While it may be somewhat reckless, I am tempted to venture the prediction that within ten years from this date there will be at least a dozen mines in what is now christened Sherrod District, that under similar lines of development will be as rich and productive as the PORTLAND, INDEPENDENCE, and MARY M'KINNEY in the CRIPPLE CREEK District. This is based upon rather careful examination of the tremendous outcrops of the Ejan (Brittle Silver), Nannie Sherrod, the Pay-well and many other veins along the Continental divide."

Our Company owns TEN LODE MINING CLAIMS (about 100 acres) in the heart of this section. Several strong fissure veins besides those named above run through the property.

Note the following assays from the Brittle Silver: First ten samples averaged \$101.00 a ton; second ten, \$209.00 a ton; third ten, \$311.00 a ton; fourth ten, \$120.00 a ton. Our company owns three claims, over 3,000 feet, on this vein, as experts trace the outcrop. Capitalization, \$1,000,000. Par value, \$1.00. 600,000 shares in the treasury.

A PURE SPECULATION.

We offer as a speculation, and NOT as an investment, a limited block of this stock at the ground floor price of TEN CENTS per share for 30 days ONLY.

There is no CERTAINTY that you will get your money back, but you MAY get SEVERAL HUNDRED FOLD. Proceeds will be used for development work, and if we strike it rich, the stockholders will reap the benefit. There are no debts whatever against the Company.

Remit by check or P. O. Order to

W. J. SAWYER,

910 Stephen Girard Bldg., Philadelphia, Pa.

Full information furnished on request. Permanent agents wanted who will represent things as they ARE.

THE EDUCATION OF CONSCIENCE.

The Root and Reason of More Accountability.

J. P. COOKE.

The bright and interesting article by Brother W. H. Bach, under the caption—"If you obey your conscience you cannot do wrong"—(September 17), raises several interesting problems and may justify a short notice of the education of conscience.

If it needs education, and I, for one, think it does,—then, it is not what it has been represented as being. It is not at the first manifestation an "infallible oracle,"—or an "inward divine judge,"—or a "heavenly witness," or the "voice of God in the breast."

It has been called an unerring lodestone, "Which tho it trembles where it lowly lies, Points to the path marked out for us in heaven." Why should an "infallible oracle" need instruction? Why does conscience need education?

The gentle hearted Fenelon says:—The man has not yet been on the earth who could succeed in establishing over himself or others the maxim that it is nobler to be treacherous than it is to be sincere; to be wrathful and vindictive than to be mild and beneficent. "The Interior and spiritual man everywhere enunciates the same truths. In many points the ethics of opposed nations agree. There is general consent to fidelity, truth, justice, courage, temperance, constancy, dignity of mind.

But there is another side. As we look over the human world today we see that the traders conscience holds him answerable for every failure to take advantage of his neighbor in a bargain and smiles on his fidelity or infidelity to "business principles."

"Do or you will be done!" They argue. The lawyer's conscience approves of every act done in the interest of his client and tortures him for every failure to make a point against opposing counsel. The politician's conscience drags him up to the bar of party expediency and makes loyalty to the candidate the standard of rectitude. The Sectar's conscience applauds the falsehood that may blacken other creeds, and has no rebuke for the craftiness of the Jesuit who says the end justifies the means, however mean the "means" may be. He argues that the cause is the cause of Christ and all means that advance that cause are surely justified.

Robert E. Lee obeyed his Virginia conscience though it bade him violate his soldiers' oath, and Robert Anderson obeyed his soldiers conscience though it bade him abandon his state and "State's Rights." Both died professing a "good conscience."

An orthodox landlord may have a conscience toward God—that does not reproach him in the least for overcrowding his tenement houses and creating disease or death. It does not taunt him for receiving rents from gamblers and prostitutes, or for cornering gold or grain, or "watering" stock or weakening securities.

Another man's conscience towards God gives him full absolution for his persecutions against what he considers a "Sabbath Breaker." As we view these facts the voices of conscience are not agreed—nor harmonious. Rather they are like "Sweet bells jangled out of tune and harsh."

Let us ponder these things and remember that "Right, too rigid, may harden into wrong." To do is not so easy as to know. What we are well to do. It is not always easy to know what is just and well to all parties in any given case.

Then let love and kindness fold about the mantle of charity where we are in doubt. And as we earnestly seek to do the right the innate power of the spirit imbues us with a sense of moral accountability. It aids us to realize integrity of motive. It gives us a just perception of right and wrong. It quickens our sense of moral obligation. "Let justice be done tho the heavens fall." We gain a love of justice and truth and right as such. It broods in blessedness over the flowers of the spirit giving us a desire for moral purity—blamelessness of conduct. It evolves the moral monitor of the spirit which approves the right and blames the wrong, and yet by love leads the erring to real repentance and convinces them that there is more joy in heaven, or harmony over one erring one who truly repents than

over the "ninety and nine" that need no repentance.

Thus love will lead the way to those Blest tears of soul-felt repentance In whose benign, redeeming flow, Is felt the first, the only sense of guiltless joy That guilt can know.

From N. S. A. Headquarters—Important Convention Notice.

Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. Convention to be held in St. Louis—Oct. 18, 19, 20, and 21st.

The Committee of the World's Fair Congresses assigned to this Association—as to others—the music Hall of the great Coliseum, for convention purposes, and we had every reason to suppose all this was in readiness for our occupancy. At this late day comes the information that Music hall has been rented for the season to a Musical Co., and that another hall has been allotted to the convention societies. Investigation shows that the second hall is not adequate for our purpose; its acoustic properties are not good, and as the Musical Co. aforesaid gives a musical extravaganza day and evening its sounds are sufficient to completely drown the voices of our speakers and delegates.

Hence the N. S. A. official Board has decided that the Convention be held at the Spiritual Temple in St. Louis, 3015 Pine St.—where the reception of Monday—Oct. 17 at 8 P. M., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people.

Pine St. Temple is reached from Union Station as follows—take 18th St. car to Olive, Transfer West and ride to 30 street, walk one block south—or, take Laclede car and ride to 30th or Garrison, and walk two blocks north.

All delegates and other friends who intend to be in St. Louis during time of convention, are requested to arrange their plans for visiting the fair or sight seeing, so as to enable them to attend all sessions of the convention—day and evening. Important business is sure to come up at all day sessions while the evening meetings will be more than attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cordially invited—come one and all and help to make this the grandest Convocation of Spiritualists the world has ever known.

Information concerning rooms can be had by addressing Thomas Grimshaw at the Pine St Temple—Forward postage to prepay his replies.

MARY T. LONGLEY,
N. S. A. Secretary

NATIONAL SPIRITUALISTS' ASSOCIATION

Twelfth Annual Convention will be held in the Spiritual Temple, 3015 Pine St., St. Louis, Mo., Oct. 18th, 19th, 20th and 21st, 1904.

Day sessions at 10 a. m. and 2 p. m., to which the public is cordially invited, will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, B. W. Sprague, J. W. Ring, Mrs. R. S. Lillie, Laura J. Fixen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, E. A. Sauer, with a galaxy of others.

Come one and all to the grandest Convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing Rev. Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17th, at 8 p. m.

All are cordially invited to attend.
HARRISON D. BARRETT, Pres.
MARY T. LONGLEY, Sec'y.

Resentment often proves as disastrous as a fire.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, September 18th Mrs. Cooley, speaker and medium for First society, opened services by reading a poem, "Send the Children to Bed with a Kiss," then gave a very interesting talk in behalf of children, speaking of the kindness that should be bestowed upon them; also of methods relative to their training; the privileges allotted some children, while others were deprived of the same—especially the children in the large cities of New York and Chicago, and how little they had to enjoy of nature. She said that one half of the world knew little of what the other half did, or enjoyed, or was deprived of. Spoke of the prompting of spirits to both old and young; said it was sometimes a spirit mother or friend and guide, who were ever near to try and aid them in the right. She mentioned the marked inspiration that was manifested through some children and older ones in the various expressions of life. At close of services the guide gave a few readings and spirit messages and were acknowledged very correct.

Sunday evening Mrs. Cooley discoursed upon the "Language of Silence." Had much to say concerning The Silent Room, advocating its establishment and use in every home, also speaking of the benefit of going into the silence—that in the silent moments do the soul and spirit, as well as the body, gain an influx of inspiration and recuperation, also that when troubled or perplexed, it would help to lift the burden and balance condition of the individual. Mrs. Cooley also spoke of the receptivity of a person, and how those who were the most receptive were easily acted upon by the influence of association—that the magnetism of a man or woman oftentimes speaks more convincingly of the true worth of same than the words that they uttered. The speaker stated that the man or woman having the most soul is the real man or woman. Mrs. Cooley inspires her hearers with confidence, and throws out a feeling of sincerity for the good of humanity that touches and interests her audience. Excellent readings and messages were given by the guide Mayflower. A large audience was present.

Mrs. H. N. Grant gave a grand opening ball at her dancing parlors 669 Main street, Thursday evening, Sept. 15. A large party was present to enjoy the festivities of the occasion. Classes for instruction Monday and Wednesday evenings.

Mrs. Coit, formerly of Norwich, Ct., a fine psychic and medium, has been visiting her friends Mr. and Mrs. Prentice of Whitney Place. Mrs. Coit and family expects to make Buffalo their home in the near future.

Mrs. Jennie Darch of 204 York St., an earnest worker in the interest of childrens progressive lyceum of the First Spiritual church, Prospect and Jefferson streets, has gone to N. Y. City on a visit to friends for a few weeks.

C. B. Nichols, the materializing and slate writing medium, has been stopping a short time at 570 Main street.

Prof. Wm. Lockwood and wife have returned to Buffalo from the Dale, and are located on Delaware Ave. near corner Edwards street.

Mrs. Mary Jones and Mrs. Buss of Conneaut, Ohio, who have spent the summer at Lily Dale, were in the city a few days, visiting friends and relatives.

The Psychic Research Club of Buffalo, have opened their weekly meetings Thursday evenings, 398 Jersey St.

Mr. and Mrs. Normans have been sojourning a few days in Buffalo.

Mrs. Barr and Mrs. Klipfel have opened their meetings for psychic manifestations and phenomena, Tuesday evenings, 364 West Ave.

Mrs. M. E. Lane, 215 Virginia St., holds public circles Monday evenings.

Miss Gertrude Greenamyre is located at 36 Whitney Place.

The Wednesday evening seance at the Spiritual Temple, with Mrs. G. Gladys Cooley as medium, was quite a success. A good audience was present, and after the reading of a poem and the congregation, singing, the medium's guide, "Mayflower" took control and gave a

goodly number of messages, including details and character readings to different members of the audience, which were recognized.

Buffalo readers of SUNFLOWER please note that there will be an entertainment and social at Spiritual Temple, Prospect Ave. and Jersey street, Friday evening, Sept. 30th. There will be music, recitations, and spirit messages, after which will be served refreshments, and those who desire to do so can enjoy a social hop. Come and have a good time.

LOOK WITHIN.

BY MRS. ADDIE COOPER.

Ye are Gods, but ye know it not. Man often remarks, if a horse could realize his strength where would man be? Thus if man could realize the power within, what would there be that he could not accomplish?

It may be well that this unseen power is not understood, until people are educated up to the standard where they will send only good thoughts and not criticize, censure, or condemn. All are sisters and brothers, and if they would listen to the still small voice within them, there is no doubt they would receive messages from distant friends almost daily. You can control your children thru thought influence; you can make your home happy by accepting what comes as deserved. By sending out good thoughts to the street waif it might serve to lift those in need.

There are many ways of worship, and each one is anxious to convert the other to his belief. If you meet a person and that one desires to know how it is that you are always happy, then you can guess that you are converting by example. Each one has to grow into spirituality. When you meet persons belonging to other sects, with a "God bless you," and feel they are just as near right in their way of worship as you are, then you will see a growth in self.

Does your creed make you a better wife or husband, a better father or mother, or neighbor or friend, or in any way teach you the pleasure of living daily and hourly nearer the Divinity? If you are practicing the Golden Rule in your daily walks, you may believe you are developing your spiritual nature. We can each preach a sermon and teach how to live, but the common class wants to know how to obtain the most of life while here. Not how we will live after our spirit has left the earthly tenement.

I believe one way to swell the ranks of Spiritualists is by uniting with Brother Ring to get Lyceums started. If we desired to have an orchard we would not buy a lot of old trees and set them out; but we would secure the young twigs and then be careful to keep them free from insects that will spoil the roots. Let us be just as careful with the propagation of Spiritualism. Let us work with a will and I am sure all will be well.

Hokey.—If a civilized man can be injured by eating animal flesh, will a cannibal be benefitted by eating a civilized missionary?

Pokey.—That depends upon his digestive powers, I suppose.

N. H. EDDY,
ASTROLOGER,
And Character Reader,

93 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and 2 two-cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

The Wonder Wheel. An Astrological Game. Anyone can give a Perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

Tabula Magus. A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, instruction in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

Is a practical device to assist the development of mediumship and for receiving communications. Give it a trial. Price, prepaid to your nearest express office, \$1.20.

THE MYSTERIOUS CABINET
PSYCHIC
WHAT MAKES IT GO?

MILLER'S MAGIC MIRRORS

Also known as the Black Mirror, are peerless in every respect. A perfect gem to any one interested in the wonderful gift of Clairvoyance. In the first sittings lights and clouds will appear and in their trail will follow all that can be wished for in that phase of mediumship. These Mirrors are chemically treated and very powerful, imbued by leading mediums. Testimonials on application. Price \$2.00.

W. H. MILLER,
P. O. Box 169, Canton, O.

VITAPATHY—Spirit Vitalization cures every disease. State Charters. U. S. Patents. Divine authority. Prepared Students get College Instruction Free at American Health College, Fairmount, Cincinnati, O.

Self Hypnotism.

I have proved to the United States Government—memorandum opinion No. 129 N—that I have made a late discovery that enables any person to hypnotize themselves instantly at will, awaken at pleasure, cure all the ills of life, become clairvoyant so they can see all over the earth, read the minds and thoughts of others, do thousands of wonderful things. This so-called mental vision lesson will be sent ABSOLUTELY FREE to everybody, actually enabling you to do the above without any charge whatever.

PROF. R. E. DUTTON
Lincoln, Neb.

READINGS By CLAIRAUDIENCE and PSYCHOMETRY.

Future Foretold and Three Questions Answered by Spirit Power.

MESSAGES FROM FRIENDS BEYOND

For Fifty Cents and Two Stamps.

MRS. B. M. BARDSLEY,
1794 Franklin, Penn.

MORRIS PRATT INSTITUTE

Founded by Morris Pratt.
Chartered in 1902

A School under the auspices of Spiritualism established for the diffusion of general culture and the acquisition of useful knowledge.

THOROUGHLY QUALIFIED TEACHERS.

A Large and Beautiful Building. Steam Heat and Hot and Cold Water Throughout.

A Two Years' Course

Prepares especially for Public and Private Work. Open to all of both sexes and of all ages over 15.

ADMITTANCE WITHOUT EXAMINATION

Absolute Freedom of Thought and Expression encouraged. For thoroughness and the growth of individual and independent thinking, unequaled.

Tuition per year.....\$50

Tuition by the Week, \$1.75. Board with furnished rooms per week \$3 to \$3.50.

Opens September 27th, 1904.

Located at Whitewater, Wis., 60 miles north of Chicago.

N. B.—All who decide to attend should be present at the opening when the Classes are formed and take the full two years' course.

For Catalogues write to

MOSES HULL, Pres., Whitewater, Wis., or to

CLARA L. STEWART, Sec'y, A. J. WEAVER, Principal, Old Orchard, Me.

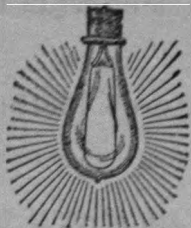
THE ONLY SURE GUIDE TO SUCCESS—Ormsby's Simple System of the Planets and the Zodiac, cost only \$1.00. Planets and People—A book for the year.

READ Prognosticating the future. A guide in Business, Speculation, Health, Marriage, Weather, etc. \$1.00. Send for free copy of The Star Chamber Herald, Monthly, only \$1.00 a year—Valuable Lessons in Astrology, Astrology, Occultism, etc. Questions answered.

THE ORMSBY COMPANY, 62 Auditorium, Chicago, Ill.

THE SUNFLOWER, like its namesake, always turns to the Light, and thus presents Spiritualism as it is.

LIGHT FROM EVERYWHERE

EAST
WESTNORTH
SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Contributors, correspondents and patrons generally are requested to write names and addresses distinctly, for there is no guessing at these, and thus we cannot assume the responsibility of errors occurring in consequence.

Oscar A. Edgerly is engaged with the Spiritual Society of Battle Creek, Mich., for October, and with that of Findlay, Ohio, for November. Address, General Delivery,

"Lichtstrahlen," Max Gentzke, editor, has removed its publication office from Cincinnati to Chicago. Address, 1459 Roscoe street.

Mrs. R. S. Lillie writes from 762 Auburn Avenue, Buffalo, that she had a nice time with the Conneaut Society, Sunday, the 18th ult, giving two lectures—one in the afternoon and one in the evening; furthermore, that she was delightfully entertained in the home of Mr. and Mrs. Harrison Hunt.

Mrs. Edith McCrosson writes from Columbus, O.:—The West Side Spiritualist Church reopened Sunday, Sept. 5th with a large and appreciative audience. Mrs. Margaret Skeels of Illinois, served the society during the month and held her audiences almost spellbound with her beautiful and instructive talk. She is certainly a good medium and the prospects are for well-attended meetings while she is here.

Mrs. Addie Cooper of Syracuse, N. Y., writes:—The First Society of Spiritualists met in Butterfield's Hall, 352 South Warren street, with Mrs. Alice Emerson, vice-president, as chairman, and Mrs. M. E. Clark as speaker. There is a growing interest, as many strangers were present. Very harmonious conditions prevailed. Many are sick at present, among them being Sister A. E. Underhill and Mr. A. R. Cooper.

Our correspondent at Toronto, Ont., writes:—A Harvest Day and services were held Sunday, the 18th inst., at Occident Hall, cor. of Green and Bathurst streets, conducted by the pastor, Mrs. R. S. Greenless. Speeches were made by G. H. Smith and D. B. Jimmerson. The attendance was large. On Monday a Harvest Social dance was held and many came to enjoy themselves. A good program and excellent music were leading features that made the occasion a happy one. This society is young but growing very fast. D. B. Jimmerson is holding seances at 219 Ontario street, on Monday, Tuesday, Thursday and Saturday evenings. The attendance is good and results satisfactory. He will return to Buffalo by October 1st.

Our correspondent at 351 S. Warren street, Syracuse, N. Y., writes:—The First Society of Spiritualists held their opening services Sept. 4th in their Hall, 352 South Warren street, with an address followed by independent messages, by their new pastor Mrs. M. E. Clark who was ordained at Lily Dale in July, 1903. It being the first meeting since May there was a goodly number gathered who listened to a lecture delivered thru the pastor by her guide on Ancient History and Historians, September 11th, at the First Society's Hall. The meeting convened with the pastor as speaker. A much larger number were in attendance and listened to a lecture on 'The restless conditions that are closing in upon the creedal systems,' after which Mrs. Geo. Garner gave psychometric readings. Sept. 18th, the First Society held their usual services with a lecture by the pastor,

—subject, 'The Torchlight of Truth'—followed by messages and psychometric readings by the pastor. There was a good attendance.

D. Feast, of Baltimore, writes: G. H. Brooks the speaker for the First Spiritual Church addressed a large congregation Sunday, September 11, 8 p. m. taking for his theme "What does Spiritualism Stand for?" Prior to the address a beautiful song was rendered by Mr. Daniel Hietz and daughter. Mr. Brooks said in part that there are scores of people who are not conscious of the truths of Spiritualism as we are. They do not know what it stands for. The public needs to be instructed as to what Spiritualism is. Every movement that comes in the world is watched. If it does not come up to their ideals it must be false and therefore not true. Prejudice and conceit stood in the way of the Pilgrim fathers, so it stands in the way of Spiritualism. It stands in the way of man's moral and Spiritual development. People are brought up in certain grooves and drilled in certain lines that takes time to change. They accept the old theology without reason. In many lines of thought, however, the world has advanced, but not spiritually. The continuity of life it declines to accept. It will only accept a new truth on a material line. So when asked what Spiritualism stands for, they say "Why it means to call up the dead—to hold seances—is of the evil one"—etc. Few people have a clear idea what it stands for. Some Spiritualists can not even give a clear answer. Spiritualism is a science as well as a religion. It stands for immortality and the uplifting of the race. It means that we pass from the physical to the spiritual. The religious world cannot prove the immortality of the soul. Outside of our ranks immortality is only a matter of faith. Spiritualism stands for the demonstration of one of the greatest truths that has come in the world. It uplifts to a higher and grander plane of thought and action. In time the world will recognize it because Spiritualism stands for all that is good. Its mission is to unfold man's spirituality and will do so if we but try and encourage the good within us. After the address the speaker gave a number of tests which were recognized.

F. Tilton of Peru, Ind., writes:—A very large audience greeted Mr. Frank T. Ripley at the last services for this society. The subject of his lecture was "The Law of Compensation," after which a large number of written questions were answered by the guides and many messages given to the great satisfaction of all present. Mr. Ripley will get a hearty greeting when he comes here again.

The fourth annual New Thought Convention will be called to order at St. Louis on Tuesday afternoon, Oct. 25th, and will adjourn on Friday evening, Oct. 28th, the latter being designated officially as "New Thought Day." The officers of the New Thought Federation—under whose auspices the Convention will be held—are as follows: President, Rev. R. Heber Newton, D.D.; vice-president, Ursula N. Gestefeld; executive committee, Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, Chas. Brodie Hatterson. For circular, address J. D. Perrin, 4606 Morgan street, St. Louis, Mo.

Let in the Light.

Ultimate success depends upon the correcting of our past errors. He who holds to his theories as immutable facts, walls himself in a shell, and, like the slow-footed of that species loses in the race for advancement. With many inspiration also ceases as soon as they conclude to withhold their light from the public by hiding it under a bushel (in a book) at so much per line, while those who give it freely as they receive it, open their soul-windows for the admission of "more light."

Inspiration.

We know that sensualism keeps a man dull, uninteresting and ignorant. Temperance has the reverse effect. Now add education to temperance, and life becomes interesting; for education or study allays animal sensation—converts it into a higher form, through which he sees more than those who are not so constituted; and continued study finally sensitizes his nature to the degree of reading causes. This is termed inspiration, or something else, consistent with the nature of the individual.

LITERARY WORLD

Any book noticed in this column can be had at this office.

SOUL LIFE, by Arthur B. Shedd. Price 50 cents. Soul Life is a scientific treatise of life from its inception, thru the different cycles of existence, to its coalescence with Divine Love; contrasting Art with Nature and proving the continuity of life and its divine origin, and giving the evolution of its unfoldment to the perfect principle of life eternal inherent in every human soul. You should read it and learn the laws of life which lead to ultimate happiness. This book is of vital interest to every member of the human family. Sent postpaid on receipt of price. Remit by Postoffice Money order; Arthur B. Shedd, Lock Box 160, South Braintree, Mass.

THE SCIENCE OF THE SPIRIT, SOUL AND BODY: A Page from the Occult Side of Life. By Doctor H. P. Oliver. Sold by subscription only. Price \$1. Address, H. P. Oliver, Lennig Farm, Wissinoming, Philadelphia, Pa.

Every medium has a mission in Life's cause; and when each one works out that mission thoroly he or she has done the duty needed for individual salvation. Whether Doctor Oliver has completed his mission in publishing this book must be seen later. As a rule, a good medium is expected to swing around the circle another time and then another—firstly to repeat the good work; secondly to enjoy its fruits, and thirdly to gain another experience as a reward for past labors. Doctor Oliver seems to be such a medium. His book is a big chapter in the science of life from a causal standpoint and constitutes one of the branches of Spiritualism not only worth studying but necessary to study, and more important than test hunting. Besides telling all about the subject as given in the title of the book, the author treats on mediumship, health, government of life, marriage, human weaknesses, spirit life, intuition, laws, reincarnation, conditions—all from a spiritual standpoint, in a plain, rational manner, and shows therein that he has had vast experiences thru the interior life. If he has not told all the truth of soul, spirit and body, he, at least has told what he knows, in an honest and earnest way which sounds like truth as far as it goes. May he realize the fruits of his labors and inspirational effects consequent upon his endeavors to enlighten others.

The Monogamous American Ostrich.

The enclopedias describe the ostrich as polygamous; in California, however, he adopts American institutions and chooses but one wife. A shallow hole scooped out in the ground serves as a nest, where every alternate day and egg is laid. Such an egg! Half a yard around the longer way and tipping the scales at three and a half pounds! A single egg would be a breakfast for a large family, tho by no means an economical one. From twelve to eighteen eggs are laid, then the forty day sitting begins, in which the male assists: taking his shifts at night, visitors seldom see him engaged in this feminine occupation. Having many enemies in their wild estate, Nature with unerring foresight has decreed that the hen brooding by day should match the sand, while the partner who takes her place when the shades of evening are drawn is the color of the night. When a week old the chicks are worth 25 dollars apiece, and a pair of four-year-old ostriches, five hundred dollars. This is no wonder, for the hen, forgetting the seasons in a land of perpetual sunshine, lays all the year around instead of twice a year as in Africa. Each bird produces every nine months a crop of feathers worth about thirty dollars; while the tourists who pay to see them, and carry off their expensive plumage as souvenirs, form the largest crop of all.—H. D. Howell in Sunset Magazine for September.

If foretelling events (prophecy) is unlawful, what about the weather prophets, who forecast coming events; or physicians who predict death in cases of consumption and Bright's disease?

As the chick senses the hawk from afar so the human entity senses a superior power above or beyond him.

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT JUNE 12, 1904.	No. 3	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7.30	8.00	Lv. Dunkirk	8.30	8.00
8.00	8.10	Ar. Fredonia	8.10	8.30
8.10	8.14	Lv. Laona	8.30	8.40
8.20	8.24	Lv. Lily Dale	8.40	8.50
8.25	8.42	Lv. Canadago	8.50	9.00
8.40	8.49	Lv. Moores	9.00	9.10
8.45	8.57	Lv. Sinclairville	9.10	9.20
8.50	8.58	Lv. Gerry	9.20	9.30
9.00	9.10	Lv. Falconer	9.30	9.40
9.45	9.48	Lv. Jamestown	9.40	9.50
9.50	9.52	Lv. Falconer Junct.	9.50	10.00
10.00	10.05	Lv. Warren	10.00	10.10
10.30	10.35	Lv. Titusville	10.10	10.20
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
11.30	11.40	Lv. Dunkirk	11.40	11.50
11.50	12.00	Lv. Fredonia	11.50	12.00
12.00	12.10	Lv. Laona	12.00	12.10
12.10	12.20	Lv. Lily Dale	12.10	12.20
12.20	12.30	Lv. Canadago	12.20	12.30
12.30	12.40	Lv. Moores	12.30	12.40
12.40	12.50	Lv. Sinclairville	12.40	12.50
12.50	1.00	Lv. Gerry	12.50	1.00
1.00	1.10	Lv. Falconer	1.00	1.10
1.10	1.20	Lv. Jamestown	1.10	1.20
1.20	1.30	Lv. Falconer Junct.	1.20	1.30
1.30	1.40	Lv. Warren	1.30	1.40
1.40	1.50	Lv. Titusville	1.40	1.50

*Daily.
*Daily except Sunday.

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 8:14, Lily Dale, 9:42, arrive Dunkirk, 10:20.
For return see number 2 above.

SPECIAL SUNDAY TRAINS.
July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:40 p. m., Lily Dale 6:15, arriving at Dunkirk 6:40 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer J. C., Warren and Irvineton. 92-1st

FRANK N. FOSTER
Spirit Photographer

I have had a continuous experience in this phase of mediumship over twenty years, during which time I have been successful in obtaining for my numerous patrons hundreds of pictures which have been fully recognized as correct likenesses of relatives and friends who have "passed beyond the veil." In taking these photographs by mail I am nearly always able to get pictures which you recognize. Price of sittings reduced to

ONE DOLLAR AND TEN CTS.

Send your name and address for my Circulars containing terms, testimonials, etc. Address

FRANK N. FOSTER,
1111st
91 Fitzhugh Street,
GRAND RAPIDS, MICH.

Institute of Higher Sciences

And College of Fine Forces.

Teaches new and wonderful methods of cure. "Fast becoming of world-wide fame."—H. Tuttle. Light, Color, Electricity, Magnetism, Mind, Baths, Its beautiful Diploma confers title. "D. M." Doctor of Magnetism, can be gained at college or at one's home. Books and instruments furnished. Send stamp for catalogue to

E. D. BABBITT, M. D. Geneva, N. Y.

KNOWLEDGE IS POWER!

WISDOM IS MAN'S HERITAGE.

He who knows naught of the psychic powers latent within him, comprehends not his full potentiality; the physiological senses are but feeble echoes of the soul senses, and do not awaken in man a proper recognition of his capacities. Destiny is a big word when not understood, but the

Williams' Psychological Chart

makes this clear, giving a complete psychic delineation of your character, capabilities, insight to business qualifications, and the possibility of mental development.

Send 2 cent stamp for circular, MRS. M. E. WILLIAMS, 162 WEST 80th STREET, NEW YORK.

AN
ASTONISHING
OFFER!

Send THREE TWO CENT STAMPS

Look of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

Mrs. Dr. Dobson-Barker, 230 N. 6 St. San Jose, Cal.

Beaver Falls, Penn., Nov. 10, 1903.
"As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 48 inches around my abdomen and today I measure 48 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel sure you can cure me and I will be so glad. I got my washing done when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to Mrs. Ella Nora Price, 2535 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.
"I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her so she could move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If she gets sick again I will send you and I thank you so much for what you have done. Mrs. MARY OLIVER."

Fresno, Cal., May 10, 1904.
"Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and I will do all I can to help your good work. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of. Mrs. L. E. HIGGINS."

Arcana of Spiritualism—A Manual of Spiritual Science and Philosophy.

This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and gathered by research on the subjects it treats during that time. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HYDROX TUTTLE, Berlin Heights, Ohio. 167-1f

PSYCHOMETRY.

Send letter in own hand-writing, 50 cents and 2 stamps, and receive useful information and advice as to your meditative abilities through the law of vibration. 175-180 FRANK E. CURRIER, 319 2d Ave. S. E., Minneapolis, Minn.

Success and How to Win It.

A Course of 25 Lessons on the Science and Art of Success, given to Summer Camp Classes and thru "Reason," by

B. F. AUSTIN, B. A., D. D.
Based in Linsy Chab. Just Out. Worth \$20.00 for 25 cents.

THE JESUITS Their Origin and History from authentic sources; Principles and aims; their Immoral Teachings; Corruption of the Order; their Expulsion from various countries; Bull of Pope Clement abolishing the Order; articles by Prof. Goldwin Smith and Hon. J. Charlton, etc. By

B. F. AUSTIN, B. A., D. D.
Send 40 cts. Stamps or P. O. Order for both. THE AUSTIN PUBL. CO., GENEVA, N. Y.

BANNER OF LIGHT

The oldest Journal devoted to the Spiritual Philosophy in the world.

PUBLISHED WEEKLY

At No. 204 Dartmouth Street, Boston, Mass., J. J. Morse, Editor, aided by a large corps of able writers.

Terms of Subscription in Advance. Per year, \$1.00; six months, \$1.00.

In remitting by mail, a post office order on Boston, an express money order, or a draft on a bank or banking house in Boston or New York City, payable to the order of Banner of Light Publishing Co., is preferable to bank notes, since, should the order or draft be lost or stolen, it can be renewed without loss to the sender. All business letters must be addressed: Banner of Light Publishing Co., Boston, Mass.

RELIGIOUS PHILOSOPHICAL JOURNAL

Devoted to Occult and Spiritual Philosophy, etc. It has all the prominent writers. Sample Free.

WEEKLY—8 pages—\$1.00 a Year.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

"REASON" Formerly "The Sermon," a live 48 page monthly, EDITED BY—

Rev. B. F. Austin, B. A., D. D.

"THE CANADIAN HERETIC."

New Thought, New Theology, Psychic Research, Spiritual Philosophy.

50c a Year. Send for Sample.

AUSTIN PUB. CO., Toronto, Can.

DEATH

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose censorship all mediums are, which servitude so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times.

"Death; The Meaning and Result,"

by JOHN K. WILSON, a member of the Pennsylvania Bar.

560 Pages, Illustrated.

Cloth, \$1.25, Postpaid.

In The World Celestial.

BY T. A. BLAND, M. D.

Is a wonderful book, being a record of the actual experiences of a well-known literary man, who, while in a hypnotic trance, spent ten days in the realms where dwell the so-called dead, and with his dead sweetheart as his guide, made a tour of the heavens and bells.

In Best Cloth Bindings With Gold

Title, Price \$1.00.

CERTAIN

But a statement from the publisher of "The Sunflower" that you have deposited with them the sum of \$25, to be forwarded to me when the Cancer is removed, or returned to you if it is not, and I will send you, postpaid, my formula, which is palatable and has NEVER failed. EDW. E. GORE, Lawrence, Kan.

The New Life.

BY LEROY BARRIER.

Author of "Cultivation of Personal Magnetism."

The New Life is an expression of the New Thought, which is so rapidly making its way in thousands of minds. We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

In this book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

F. Corden White, Trance, Test and Business Medium.

Readings by Mail, \$1 and 3 Stamps.

Permanent Address, Lily Dale, N. Y.

AFTER DEATH WHAT?

(Continued From Page 1.)

edge that. Next there is the further fact that only an abnormal spirit can reach fog-land where communication between the two worlds becomes possible. And there only can he meet the mortal, who himself must be abnormal. Therefore every spirit teaching about the home and social life of spirits is necessarily abnormal and uncertain. Yet further, the next life cannot possibly be a glorified copy of this, for the conditions are totally different. Spirits are living on the other side of a critical point, where everything changes, even if the raw material be the same. So I find myself at the close of this article remaining convinced that man is immortal, and can get back as far as fog-land, but all the same, I am unable to answer my own question, "After death—What?" I simply do not know, and cannot find anything reasonably certain, save that the accounts given us by spirits thru mediums, will not bear scientific examination, and are for the most part absurd and nonsensical.

But, all the same, there are very important truths we have gained from our research. We have made up our minds that there must be changes of form on the other side of death. That was one step. Then we saw that such changes would affect mentality as well as form. That fact should surely occasion most of us a glad feeling of satisfaction. Whilst we differ from one another in our faculties in earth life, yet there is to most of us something lacking to round out our manhood. For instance, some can almost revel in expressions of art. Painting, sculpture and every intellectual expression, are dependent upon form. Shape the brain differently and art vanishes. Yet these gifted mortals, crowned with genius, are often woefully unbalanced mentally. They lack in one direction as much as they overflow in another. And all of us lack something essential to a rounded manhood. Most of us crave some special gift or talent, denied us in earth life by the shape of our brain. I, for one, rejoice in the thought that on the other side of death there is the possibility of a change of form that may bring the longed-for talent.

There is another side to this picture. There are many in earth life who make most unlovely and unlovable expressions of manhood which are really effects of form, whether produced by heredity, or other prenatal causes. Many a poor fellow struggles against himself all his life. That is to say, against the shape of his brain thru which his intelligence must act. He fights and falls, and fights again as long as he lives. To him the certainty of change should be glorious. And those who never struggle or fight, but live in a hell of their own passions, may find beyond the critical point a new expression of manhood that carries with it eternal possibilities of progress that could not be gained without this coming change.

There is much that points to an almost certainty that only part of a man finds expression in earth life. The shape of his brain will not permit the whole man to peep out. So it may be the most pitiable expression of a man in this life who shall be the most grandly rounded out when the whole of him can find expression. In this certain fact of a tremendous change of form everything becomes possible.

But, nevertheless, let us acknowledge our present limitations, as well as the equally certain limitations of the returning spirit. By using our common sense, based on scientific investigation and classification of facts, we can at least determine what is not truth, even tho told most solemnly in the name of God or spirit. And for the rest, the certainty of the coming critical point, may fill us with joyous anticipation of a development of our own manhood impossible on earth. But this development will demand a change of form, as we have seen in this brief study of "After death—What?"

San Leandro, Cal.

(CONCLUDED.)

Two wrongs never make a right thus one murder never justifies another, though legally committed. It is cruelty inflicted in the cold light of reason, with barbarity not yet outgrown, and superinduced by a feeling of revenge—the test of savagery.

FUNNY BRITISH SOLONS.

Queer but Not Cogent Reasons Advanced Against Woman Suffrage.

Human nature is much alike all over the world. The debate just held in the British parliament on woman suffrage was marked by all the old arguments which have become "chestnuts" in the United States. It was enlivened, however, by some points that would seem new to us.

Mr. Labouchere, in opposing equal rights for women, asked: "Why was the grille kept in front of the ladies' gallery? Because the sight of so much beauty would disturb the minds of the members." And he argued that susceptible members will be still more upset if ladies occupied seats on the floor of the house. No American legislature has yet found it necessary to put a grating screen before the ladies' gallery for fear that the sight of its occupants would be too much for the legislators' nerves.

Mr. Labouchere also said that it had taken millions of years to develop men from monkeys and asked, "Are we to give women votes in the hope that in some millions of years they will develop into intelligent voters?"

Another member claimed that the cruelty of women who wore birds' plumage and sealskins proved them unfit to vote. Mr. William Redmond asked how about pigeon shooting and similar sports?

In general, the opponents appealed to sentiment and indulged in prophecy, while the advocates of equal rights based their arguments on facts. They quoted the practical good results of equal suffrage in Australia and New Zealand and pointed out that none of the lurid predictions about women neglecting their homes and babies had been fulfilled. They set forth the hard conditions and starvation wages from which working women in England suffer and called attention to the large petitions and deputations from women wage earners in behalf of the ballot.

The overwhelming vote—182 in favor of full parliamentary suffrage for women and only 68 against—seemed to show that most of the members were not much alarmed by the direful prophecies of the conservatives.

This is the fourth time that the house of commons has recorded itself in favor of full suffrage for women by growing majorities. Last time the majority was 71. This time it is 114. Thus far the house of lords has always defeated the bill.

A WISE EDUCATOR.

He Recognizes the Value of Woman's Co-operation in the State.

Edwin G. Cooley, superintendent of the public schools in Chicago, proposes to organize the pupils into a miniature republic and teach them by actual experience their duties as citizens. The national representatives will be elected from the grammar schools and the national senators from the high schools. State and city governments will be formed in the same way. The Australian ballot system will be used in elections and the machinery of the national government copied in every detail.

Young women not only will be allowed to vote, but will be eligible to election as senators, congressmen and aldermen. In fact, the little government will be founded upon the principles of co-education and equal suffrage.

If this plan is carried out it will supply the missing element in our public school work. Education given by the state should fit the child to take his place in the state as a citizen and to perform the duties of citizenship. The growing corruption of politics shows that so far our public schools have failed in these all important particulars.

Think what it would be to have Professor Cooley's idea carried out in all our public schools. Think of the uplift politics would receive if every graduate from the grammar school and the high school understood the sacredness of the ballot and the necessity of using it for the public good. The boys accustomed to seeing girls voting and holding office in the mimic state would not be likely to develop into men opposed to equal rights. The girl accustomed to think of herself as a citizen would never develop into a rezonstrant, nor would she placidly accept the legal conditions that class her with idiots, lunatics, criminals and minors. One can hardly overestimate the good that would result from such training in citizenship, and Professor Cooley's experiment will be watched with interest, especially by those who believe that women are citizens and that they should have the same political rights that men citizens have.

LIDA CALVERT OBENCHAIN.

If all were prosperous or wealthy the minor duties of life would be neglected, while many important offices would go begging.

The preference to be considered foolish rather than nothing would find a better shield against ignorance by saying nothing.

LAKE HELEN, FLORIDA.

Camp News—New Pavilion—Ocean Excursion.

The approach of cold weather reminds thousands that Florida is the genial home for northern people during the rigors of winter. Already people are making inquiries about the "Land of Flowers and Oranges." The crop of oranges promises to be the largest since 1894. At Lake Helen the groves are loaded with this delicious fruit, which the coming three months will tint with that golden luster which makes an orange tree the most beautiful sight in the sunny south.

At the camp the carpenters are preparing to erect the new pavilion which is to be 60x75 feet. It will contain a dance hall 60x60, also three rooms, 15x20 each, across one end for the Ladies Auxiliary Society. The old pavilion will be taken down and its lumber used in the construction of the new pavilion. The rapid growth of this winter home has made the erection of this building a necessity.

The summer dwellers at camp and vicinity are planting their fall gardens and intend to have the vegetables ready for eating on the arrival of campers.

Mrs. Spencer is fitting her rooms for letting in suites or singly.

Mr. Johnson & Son are to build the new pavilion.

Mr. and Mrs. Giddings still remain in the apartment house.

Mrs. Fisher-Cardott will open a boarding house at Daytona this season.

Emma Huff and Mrs. Hardenburg will conduct the lodging department at the hotel, which will be opened November 1.

Mr. Bartholomew has built six boats for people who will place them on Lake Colby.

Mrs. McGarvey is expected October 1.

Judge Underhill and son, with family will come to camp in October.

Mr. Myers has erected a fine new dwelling house on his fruit farm at Macey Dell.

H. M. Clark intends to arrive the last of October. He expects to sail on my excursion October 26, and will conduct the party.

Mr. and Mrs. Carrique are both intending to sail in November for Lake Helen. Mrs. Carrique is recovering from her late illness.

George Colby is holding meetings in De Land fortnightly.

Mrs. Witters and Mrs. Vogt have spent the summer in camp and report favorably of the climate. They are now enjoying a feast of persimmons, and have had plenty of peaches and melons.

The pumping engine is in working order and the camp is well supplied with water.

The regular session begins Feb. 5 and closes March 26, 1905.

There will be Sunday meetings from Dec. 1 until the session opens.

W. J. Colville, W. F. Peck and Mrs. Carrie Twing are engaged as speakers. F. Corden White, the platform test medium; Miss Grace Hawtin, the soloist; Mrs. Duncan, organist.

For special information about room, board, etc., write Cor. Sec. Mrs. J. D. Palmer, Willoughby, O.

My ocean excursions will leave New York city via. Clyde Line about Oct. 12, Oct. 26, Nov. 10, Nov. 24, Dec. 8, Dec. 22, Jan. 11, Jan. 25.

For further information about rates, etc., write me, enclosing 4 cents in stamps for postage on circulars, folders, etc.

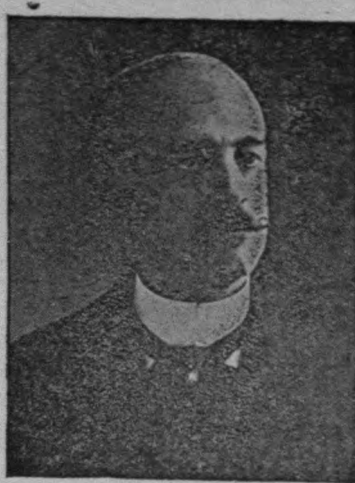
H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

What is Matter.

In "A Philosopher's Talk to Scientists," the Hon A. T. Balfour, says among other things on matter: The electric theory which we have been considering carries us into a new region altogether. It does not confine itself to accounting for the secondary qualities by the primary, or the behavior of matter in bulk by the behavior of matter in atoms; it analyzes matter, whether molar or molecular, into something which is not matter at all. The atom is now no more than the relatively vast theater of operations in which minute monads perform their orderly evolutions; while the monads themselves are not regarded as units of matter, but as units of electricity; so that matter is not merely explained, but is explained away.

THE SUNFLOWER \$1.00 a year.



C. Walter Lynn,
THE EMINENT
Healer
AND
GIFTED PSYCHIC.

Address, 784 Eighth Street, Oakland, Cal.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

TEST MEDIUMS.

F. Corden White, Lily Dale, N. Y. *
C. Walter Lynn, 784 8th street, Oakland, Cal.
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 133 Prospect Ave., Buffalo, N. Y.

HEALERS.

Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Dr. J. S. Loucks, Stoneham, Mass.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Dr. Jacob Swanson, 1725 Clinton, Minneapolis, Minn.

LECTURERS.

Moses Hull, Whitewater, Wis. *
Mattie E. Hull, Whitewater, Wis. *

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
A. Normann, 2721 Elliott Ave., Minneapolis, Minn.
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

ASTROLOGERS.

N. H. Eddy, 171 Prospect Ave., Buffalo, N. Y.

TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.

WM. LEO BAMBAM

28 South St., Lily Dale, N. Y.
SEANCES IN THE LIGHT

Will make Engagements with Societies for Seances.
1775 CHAS. H. FARRAR, Manager.

PIERRE L. O. A. KEELER,

A Writing Medium for 25 Years.

Readings by Mail, \$1 and 3 Stamps

Permanent Address,

LILY DALE, N. Y.



This is a picture of the only Dr. Spinney in this state. ANDREW B. SPINNEY, M. D., who has had forty-eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all forms of nervous diseases of both sexes. Never fails to cure piles. If you would like an opinion of your case FREE, write just how you feel with your own hand and hold the letter in your hand five minutes. Enclose stamp for reply. Address, ANDREW B. SPINNEY, M. D., Prop. Reed City Sanitarium, Reed City, Mich.

BANGS SISTERS

654 West Adams Street,

CHICAGO.

Telephone 1912 Ashland.

Phenomenal Mediums

SPIRIT PORTRAITS

A SPECIALTY.

Independent Slate and Paper Writing

AT THEIR HOME.

Independent Letter Writing by Mail

Parties desiring independent written communications from their departed friends can receive instructions for same by writing us, enclosing stamp for reply.
134-186

SPIRIT PHOTOGRAPHS.

Send your own photograph, or lock of hair, and two dollars and receive artistically finished picture, size 7x9 of some loved ones, that are anxious to reach you. Send three stamps for a proof.

We are pleased to testify to the genuineness of Spirit Photography through the mediumship of Mr. and Mrs. A. Normann. In both of our sittings the results have been beyond our fondest expectations. The faces of our departed loved ones are in the group, which proves their existence beyond a doubt.

MRS. ISABELLA CLARK,

MRS. LUCY A. CARROLL,

Washington, Pa.

251 Franklin St.

Independent slate-writing, tablet-writing and readings by mail, sealed questions answered. For particulars address with stamp.

Mr. and Mrs. A. Normann.

2721 Elliott Ave. So. Minneapolis Minn.

25¢ Magnetized Slates \$1.00 50¢

Health and Strength Restored

—BY—

Nature's Methods

FOR THE CURE OF

MENTAL AND PHYSICAL AILMENTS.

OBSESSION CURED

For Free Diagnosis of Disease

send five two-cent stamps, age, name, sex and own handwriting.

Readings and Business Advice
By Mail, \$1.00 and two Stamps.

"I have never known a more competent, reliable and truthful medium for the Spirit World, than Chas. Walter Lynn."
JOS. ROBES BUCHANAN.

DR. JACOB SWANSON
For Over Thirty Years

ONE OF THE

Most Successful Healers.

Still treats mentally and physically all diseases, by the aid of his spirit guides at any distance.

For Particulars address

1728 Clinton Ave., Minneapolis, Minn.

THE SPEAKING DIAL.

A WONDERFUL SPIRITUAL INVENTION.

Gives names, dates and circumstances. Speaks in various languages; answers mental questions, convincing the most skeptical. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by a powerful spirit band, this from the late Hon. Ignatius Donnelly, former governor of Minnesota.
Philadelphia, Pa., March 8, 1898.

P. J. Dempsey,
Dear Sir:—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to the names below. Very respectfully yours

IGNATIUS DONNELLY,
Dials now \$1.50. Beware of imitations. Send for circular and testimonials.
P. J. DEMPSEY, Inventor,
2817 Columbus Ave., Minneapolis, Minn.

Dry Hot Air Sanatorium.

No. 174 North Pearl St., Buffalo, N. Y.

Psychometric Diagnosis.

Write for references.

DR. C. HAGAN, Prop.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician now in practice. His cures are

THE MOST MARVELOUS

of this age. His examinations are correctly made, and free to all who send him name, age, sex and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. He positively cures weak men. Address,

J. S. LOUCKS, M. D.

Stoneham, Mass.

DR. W. M. KEELER,

1343 Roanoke St.,

Washington, D. C.

Thirty-five years before the public as a spirit photographer, backed by five thousand testimonials from those who have received positive evidence through his mediumship of the continuity of life is his record. Send your own likeness or a lock of hair, and have two distinct sittings for \$2.00—NOT two or three pictures from the SAME negative. Attention given to the development of mediumship upon application. Two cent stamp for reply.

A few weeks ago I had a sitting for spirit photos, and upon my picture appeared my wife and son, both readily recognized. Upon another came President McKinley and Bishop Newman and my father. Dr. Keeler is a wonderful medium for this phase of mediumship.

REF. SCHERLIN,

Washington, D. C.

John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Belton, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

1649

Mrs. A. A. Cawcroft,

MAGNETIC HEALER.

Diseases of the brain, heart and kidneys a specialty.

333 E. Second St., Jamestown, N. Y.

Do You Need Spectacles?

If so try Poole's Perfected Malted Pebble Lens and his Clairvoyant method of fitting the eyes. Please write for illustrated circulars, showing styles and prices, also full instruction how to obtain a perfect fit by mail.

Address,

B. F. POOLE.

46 Evanston Ave., Chicago Ill.

FREE! Three months' subscription to a splendid eight-page Occult Journal and sample copies of 100 leading magazines and newspapers sent FREE of receipt of ONE DIME to pay postage.

International Subscription Agency, Lawrence, Kans.

THE NEEDS OF THE HOUR.

A lecture by Daniel W. Hull, delivered before the Kansas Free Thought Association in 1896.

This pamphlet shows the impossibility of affecting complete government through the operations of political parties, and makes a splendid argument in behalf of a co-operative form of government, showing what a complete state of happiness would be brought to the people of the country, thru it. Everybody should read it.
Price 15-cents.